

# A Sermon

of repentaunce , made by

John Bradforde.

(7)

Luke. xiii.

Excepte you repent you shall all  
lykewyse peryshe.

Apoc. ii.

Remembre whence thou arte  
fallen, and repent thee.

*Handwritten text in a cursive script, likely a later addition or a different version of the text. It appears to be a prayer or a reflection on the themes of repentance and divine grace.*





**To the Christian reader,**  
**John Bradforde wyssheth the**  
true knowledge and peace of Iesus Christ,  
oure alone and omnisufficiente  
saniour.



**Keat and heauie**

is Goddes anger agaynst  
vs, as the moste greuous  
plague of the death of our  
late kynge (a prince of all  
that euer was sithen chri-  
stes ascention into heauen  
in anye region pereles)

nowe fallen vpon vs, doth pronosticate. For  
when Goddes iudgemente hath begonne wyth  
his chyld thus oure deare dearynge, let other-  
men thynke as they can, I surelye cannot be per-  
swaded otherwys, but that a greuous and byt-  
ter cuppe of Goddes vengeaunce is readye to be  
powzed oute for vs Englyshmen to drynke of.

The whelp God hath beaton to fraye the ban-  
dogge. Iudgement is begonne at Gods house.

In Goddes mercye to hym wardes he is taken  
awaye, that his eyes shulde not see, the miseries  
we shall fele: he was to good to tarrye with vs **1. Pe. ii.**  
so wycked, so frowarde, so peruerse, so obstinate,  
so malicious, so hypocriticall, so couetous, vn-  
cleane, vntrue, prowde, carnall, &c, a generation.  
I wyl not goe about to paynte vs oute in oure  
coulours. All the worlde which neuer saw En-  
glande, by heare saye seeth England. God by his  
plagues and vengeaunce I feare me wyl paynt

**A. ij.**

**vs**

## The Epistle

vs oute, and poynte vs oute. We haue so mocked  
 with hym and his Gospell, that we shall feele it  
 is no bourdyng w<sup>th</sup> him. Of longe tyme we haue  
 couered our couetousnes & carnalitie, vnder the  
 cloke of his Gospell, so that all men shall see vs  
 to oure shame. When he shall take his Gospell a-  
 waye, and geue it to a people that wyll brynge  
 forth the frutes of it, then shal we appeare as we  
 be. To let his Gospell tary with vs, he can not,  
 for we despyse it, contempne it, are gluttoned with  
 it, we disdayne his Hanna, it is but a byle meat  
 thynke we: we woulde be agayne in Egypt, and  
 syt by the greasy fleshe pottes, to eate agayne our  
 garlike, onions, and leekes. Sithen Gods gos-  
 pell came amongst vs, we saye now we had ne-  
 uer plentye, therefore agayne let vs goe and wor-  
 lopp the queene of heauen. Chyl dren begynne to  
 gather stickes, the fathers kyndle the fyre, and  
 wemen make the cakes to offer to the queene of  
 heauen, and to prouoke the lord to anger. The  
 earth can not abyde now the wordes & sermons  
 of Amos: the cause of all rebellion is Amos and  
 his preaching, It is Paul and his felowes, that  
 makes all out of order. Summa, the Gospell is  
 now  $\pi\alpha\nu\tau\omega\rho\ \pi\epsilon\rho\iota\chi\eta\mu\alpha$  and  $\kappa\alpha\theta\alpha\rho\mu\alpha\ \tau\omicron\upsilon$   
 $\kappa\omicron\sigma\mu\omicron\upsilon$ , the outcaste and curse of the realme: and  
 so are the preachers, therefore out of the doores w<sup>th</sup>  
 them. So that I saye, God can not let his Gos-  
 pel tary w<sup>th</sup> vs, but must nedes take it away to do  
 vs some pleasure ther ein, for so shall we thynke  
 for a tyme: as the Sodomitanes thought when  
 Lot departed from them, as the old world thou-  
 ght when Noe crept into his arcke: as the Iero-  
 solomytanes thought when the apostles wente  
 thence to Peltis. The were they mery, the was  
 all

Je. xliij  
 Pie. vij.

Am. vij.

Act. xvj

Gen. xix.  
 Gen. vi.

## The Epistle.

all pastyme: When Moyses was absente, then  
went they to eatynge and drynkyng, and rose a-  
gayne to playe. Then was al peace, al was wel,  
nothyng amysse. But alas, sodenlye came the  
floude and drowned them, the fyre and burnt  
them vp, Titus and besieged them, Gods wrath  
waxed hote agaynst them. Then was weate a-  
waye, mournynge and woe: then was cryenge  
out, wrynging of handes, rentynge of clothes, sob-  
byng and sighynge for the miseries fallen, out of  
the whiche they coude not scape. But oh you  
morners & cryers out: ye renters of clothes, why  
mourne you? what is the cause of your mysery?  
The Gospell is gone, goddes word is lytle pre-  
ched, you were not disquieted with it: Noe trou-  
bleth you not, Lot is departed, the apostles are  
gone: what now is y<sup>e</sup> cause of these your miseri-  
es? wyll you at y<sup>e</sup> length confesse it is your sin-  
nes? shawe now it is to late. God called bypō you  
and you would not heare hym, therfore yell and  
crye out now, for he wyl not heare you: You bo-  
wed your eares from hearyng of Gods law, ther-  
fore your prayer is execrable. But to come again  
to vs Englishmen, I fear me I say, for oure un-  
thankfulnes sake, for our impietie and wicked-  
nes, as God hath taken awaye our kinge, so wil  
he take awaye his gospel: yea so we would haue  
it, then shoulde all be well thinke manye. Wel, if  
he take that awaye, for a tyme perchaunce we shal  
be quyet, but at length we shall fele the want to  
our woe, at length he wyl haue at vs, as at So-  
dome, at Ierusalem. and other places, And now  
he begineth to brew such a brewing, wherein one  
of vs is like to destroy an other, & so make an open  
gappe for forren enemies to deuoure vs, and de-  
stroy vs. The father is against the sonne, y<sup>e</sup> bro-  
ther



## The Epistle

1. Joh. iij

ther agaynst the brother. And lord & what conscience: Oh be thou merciful vnto vs, & in thyne anger remember thy mercy, suffre thy selfe to be intreated, be reconciled vnto vs, naye reconyle vs vnto the. Oh thou god of iustice, iudge iustly oh thou sonne of God which camest to destroy & woorkes of Sathan, destroye his furyres now smoking, and almoooste sette on fyre in this realme. We haue synned, we haue sinned, & therefore art thou angrye. Oh be not angrye for euer. Geue vs peace, peace, peace, in the lord, Set vs to warre against synne, against Sathan, against our carnall desyres, and geue vs the victorie this waye. This victorie we obtayn by fayth. This fayth is not without repentaunce, as hir gentleman vssher befoze hyr. Befoze hir. I say in discernynge true fayth from false fayth, lyppe fayth, Englishmens fayth: for els it sprynges oute of true fayth. This vssher then of repentaunce, if we trulye possessed, we shoulde be certayne of true fayth, and so assured of the victorie ouer death, hell, and Sathan: his woorkes then which he hath styred by, woulde quayle: God woulde restore vs politike peace, ryght shoulde be right & haue ryght, Gods Gospel shoulde tarry with vs, religion shuld be cherished, superstition suppressed, and so we yet somethynge happye, notwithstandinge the great losse of our moste graciouse liege soueraygne Lord. All these woulde come to passe you see, yf the gentleman vssher I spake of, I meane repentaunce, were at ynn with vs. As if he be absēt, we may be certayn & lady faith is absent, wherfore we cā not but be banquished of the world, the flesh, and the deuyll, and so will Sathans woorkes prosper though not in al thinges, to bleare our eyes, yet in that thinge which he



## The Epistle.

he most of all desyreth. Therefore to repentance  
for our selues priuately, and for the realme and  
churche publikey euery one shoulde labour. to  
flyre by both dure selues & others. This, to the  
ende, that for my parte I myghte helpe, I haue  
presently put forth a sermon of repētaunce, whi-  
che hath lyen by me halfe a ycare at the leaste, for  
the most parte of it. For the laste sommer as I  
was abroade preachynge in the countre, my  
chaunce was to make a sermon of repentance  
the whiche was earnestlye of diuerse desy-  
red of me, that I shoulde geue it them wrytten  
or els put it forth in prynt. The whiche thyng  
to graunte, as I coulde not (for I had not wryt-  
ten it) so I told them that had so earnestlye desi-  
red it. But when no naye woulde serue, but I  
muste promyse them to wryte it as I coulde: I  
consented to their requeste that they shuld haue  
it at my leasure. This leasure I prolonged so  
longe, that as I wene I offended them, so didde  
I please my selfe, as one more gladde to reade  
other mennes wrytynges, then in suche sorte to  
publyshe my wrytynges for other men to reade,  
not that I wolde others not to profyt by me: but  
that I knowing how short my suppeller & store  
is, woulde be loth for the enemies to haue iuste  
occasion of euyll speakynge and wrestynge that  
whiche symple is spoken. But when I consy-  
dered this present tyme, to occasion men now to  
loke vpon all thinges in suche sorte as myghte  
moue them to Godlynes, rather then to anye cu-  
riouse questionynge, I for the satysfieng of my  
promyse, and profytinge of the simple ignoraunt  
and rude, haue nowe caused this Sermon to be  
prynted, the which I beseeche God for his Chri-  
stes sake, to vse as a meane wherby of his mer-

## The Epistle

es it maye please hym to worke in me and manye  
others true hartye repentaunce for oure synnes  
to the glorie of hys name. Thus fare thou  
Well in the Lorde. The. xij. of Iulie.

Anno D. M. CCC.

(3)

**A sermon of repentaunce**  
made by John Bradforde.



**P**e lyfe we haue  
atthis present, is  
the gyft of God,  
in whom we liue  
moue, and are,  
Actes. xlii. and  
therefore is he called Jehouah,  
Exod iii. for the whiche lyfe, as  
we shoulde be thankfull, so we  
may not in any wyse, vse it after  
our owne fantacie, but to thende  
for the whiche it is geuen & lente  
vs, that is, to the settynge forth  
of Gods prayse and glozy, by re-  
pentaunce, conuersion, and obe-  
dience to his good wyl, and holy  
lawes, wherunto his longe suf-  
ferynge doeth (as it were) euē  
drawe vs, yf our hartes by impe-  
nitency were not hardned. And  
therfore our lyfe in the scripture



A Sermon of

is called a walkynge, for that as  
the body Dayly Draweth more &  
more neare his ende, that is the  
earth: euen so our soul Draweth  
Dayly more and more, neare the  
Death, that is: saluation or Damp  
nation, heauen or hell. Of which  
thing, in that we are moost care  
lesse, and very folcs (for we alas,  
are the same to day, we were ye-  
sterday, and not better or nearer  
to God, but rather nearer to hel,  
Sathan, and perdition, beyng  
couetouse, idle, carnal, secure, ne-  
cligēt, proud, &c.) I think my la-  
bour cannot be better bestowed,  
then with the Baptist, Christ Je-  
sus, and his Apostels, to harp on  
this stringe, whiche of all other  
is mooste necessarye, and that in  
these dayes most specially. What  
stringe is that sayeth one: For-  
soth brother the string of repen-  
taunce



repentaunce.

saunce, y<sup>e</sup> whiche Christ our saui-  
our did vse fyrst in his ministry,  
and as his minister at this pre-  
sent I wyll vse vnto you all.

Repent, for the kingedome of heauen is at  
hande. Math. iiii.

This sentence thus pronoun-  
ced, and preached by our sauiour  
Jesus Christe, as it doeth com-  
maund vs to repent, so to the do-  
inge of the same, it sheweth vs a  
sufficient cause to sturre vs bppe  
therevnto, namelye, for that the  
kyngdome of heauen (which is a  
kyngedome of all ioye, peace, ry-  
ches, power, and pleasure) is at  
hande, to al such as do so, that is,  
as do repent. So that the mea-  
nyng hereof is, as thoughe our  
sauiour myght thus speake pre-  
sently: Syrs, for that I se you al  
walkyng the wronge way, euen  
to Sathan and vnto hell fyre, by

B. ii.

folo<sup>r</sup>

A Sermon of

folowynge the kyngedome of  
Sathan, whiche now is colou-  
red vnder the pyllled pleasures  
of this lyfe, and folyshnes of the  
fleshe, moſte ſubtelly to your vt-  
ter vndoyng, and deſtruction:  
Beholde and marke well what  
I ſaye vnto you: The kingdome  
of heauen that is another maner  
of ioye and felicitie, honoure, and  
riches, power, and pleaſure, then  
you nowe perceyue or enioye, is  
euen at hande, and at youre bac-  
kes, as yf you wyll turne agayn,  
that is, repent you, you ſhal moſt  
truely and pleaſauntly fele, ſee,  
and enherit: Turne agayne ther-  
fore I ſay, that is: repent, for this  
ioye I ſpeake of, euen the kyng-  
dome of heauen, is at hande.

Here we maye note fyrſte the  
corruption of our nature, in that  
to this commaundement, repent  
you,

repentaunce.

you, he addeth a cause, for þe king-  
dome of heauen is at hande: for  
by reason of the corruption and  
sturdines of our nature, God bin  
to all his commaundementes,  
commonlye eyther addeth some  
promise to prouoke vs to obedi-  
ence, or elles some suche suffici-  
ent cause, as cannot but tickle vs  
vp to hartie labouryng, for the  
doyng of the same: as here to  
the commaundement of doynge  
penaunce, he addeth this aitiolo-  
gie or cause, sayinge: for the king  
dome of heauen is at hande.

Agayne in that he ioyneth to the  
commaundemente, the cause,  
sayinge: for the kyngedome of  
heauē is at hand: we may learne  
that of the kyngedome of heauē,  
none (to whom the ministerie of  
preaching doth appertayne) can  
be partaker, but such as repente

B.iii.

and



A Sermon of  
and do pennaunce.

Therfore Dearly beloued, yf  
you regarde the kyngedome of  
heauen, in that you cannot entre  
therein except you repent, I be-  
sech you al of euery estate as you  
woulde your owne weale, to re-  
pent and do penaunce, the which  
thinge that you maye do, I wyll  
do my beste now to helpe you by  
gods grace.

But fyrst because we cannot  
well tell what repentaunce is,  
thorowe ignoraunce, & for lacke  
of knoweledge, and false tea-  
chyng, I wyll (to begynne with  
all, shewe you what repentaunce  
is.

Repentaunce or pennaunce is  
no Englyshe worde, but we bo-  
rowe it of the Latynnes, to  
whome pennaunce is a forethin-  
kyng in Englyshe, in Greke, a  
be



repentaunce.

beynge wyle afterwarde, in Hebrew, a conuersion or turnyng, the whyche conuersion or turnyng, in that it can not be true and hartye vnto God especially, without some good hope or trust of pardone for that whyche is all ready doone and paste, I maye well in thys sorte desyue it, namelye, that pennaunce is a sorowynge or forythynkyng of oure synnes paste, an earnest purpose to amende, or turnyng to G O D, with a truste of pardone.

This diffinicion maye be deuyled into thre partes, that pennaunce or repentaunce shuld contayne, fyrst a sorowynge for our synnes: Secondlye a truste of pardonne, whyche otherwyle maye be called a perswasion

B.iiii.

of

A Sermon of

of Gods mercy, by the merits of  
Christe, for the forgeuenesse of  
our synnes: And thyzdely a pur-  
pose to amende, or conuersion to  
a newe lyfe: the whiche thyzd or  
last part, cannot be called proper-  
ly a parte, for it is but an effect of  
pennaunce, as towards the ende  
you shall se by Gods grace. But  
least suche as seke for occasion to  
speake euill, shoulde haue any oc-  
casion, though they tarry not out  
the ende of this sermon: I there-  
fore deuyde penance into the  
iii foresayde partes, of sorowyn-  
g for oure synne, of good hoope or  
truste of pardon, and of a newe  
lyfe. Thus you now se what pe-  
naunce is, a sorowynge for synne,  
a purpose to amend, with a good  
hope or truste of pardone.

This penance not onely dif-  
fereth from that whiche men co-  
monlye

repentaunce.

monlye haue taken to be pen-  
naunce, in sayng and doing our  
enioyned lady psalters, Seuen  
Psalmes, fastinges, pilgrimages  
almose dedes, and such lyke thin-  
ges: but also frome that whiche  
the moze learned haue declared  
to consist of thre partes, namely  
Contricion, Confession and Sa-  
tisfaction.

Contricion they call a iuste &  
a full sorowe for theyr synne, for  
this worde, iust, and ful, is one of  
the differences betwene contri-  
cion and attricion.

Confession they cal a numbring  
of all theyr synnes in the eare of  
theyr ghostly father: for as (saye  
they) a iudge cānot absolue with-  
out knoweledge of the cause or  
matter, so cannot the P̄eiste or  
ghostly father absolue from other  
synnes, then those whiche he  
B. b Doth



A Sermon of

Doth heare.

Satiffaction they call a men-  
des makinge vnto God for their  
synnes, by theyr vndue woꝝkes,  
*opera indebita*, woꝝkes moze the  
they nede to do, as they terme  
them. This is theyr pennaunce  
whiche they pꝛeache, wyte, and  
alowe: but howe true this geare  
is, howe it agreeth with goddes  
woꝝde, howe it is to be alowed,  
taught, pꝛeached, and wytten,  
let vs a lyttell considꝛe. If a man  
repent not vntyl he haue a iust &  
full sorowynge for his synnes  
(Dearly beloued) when shall he re-  
pent: for inasmuche as hell fier,  
and the punishment of the deuils  
is a iuste ponyshmente for synne:  
Inasmuch as in al synne, ther is  
a contempt of G O D, whyche  
is all goodnesse, and therefore  
there is a deserte of all pynesse:  
Alasse



repentaunce.

Alasse who can bear or feele this  
iuste sorowe, this full sorowe for  
our synnes, this their contrition,  
whiche they so do Discerne from  
theyr attricion? Shall not man  
by this doctryne rather dispayre  
then come by repentaunce?

Yf a manne repent not vntyll he  
haue made confessyon of all hys  
synnes, in the eare of hys goost-  
lye father: yf a man can not haue  
absolution of his synnes, vntyll  
hys synnes be tolde by tale and  
nūber, in the preists eare, in that  
as Dauid sayethe, none canne  
vnderstande, moche lesse then  
vtter al hys synnes. *Delicta quis*

*intelligit,* Who can vnderstande  
his synnes: in that Dauid of him  
selfe complayneth ( else where, )  
howe that thys synnes are ouer  
flowed his head, and as a heauye  
bur-

*psa. xlv  
psalm.  
cxviii.*

A Sermon of

burthen do Depresse hym: halasse  
shall not a man by this Doctryne  
be vtterlye Dzyuen from repen-  
taunce ⁊ Thoughe they haue  
gone aboute somethyng to make  
plaisters for theyr soores, of con-  
fession, or attricion, to aswage  
this geare, biddinge a manne to  
hope well of his contricion, thou-  
ghe it be not so ful, as is required  
and of his confession, though he  
haue not nombred all his sinnes,  
yf so be that he do so muche as in  
hym lyeth: Dearelye beloued in  
that there is none but that here-  
in he is gyltye (for who doth as  
much as he maye) trowe ye that  
this playster is not lyke salte for  
soore eyes ⁊ Yes vndoubtedlye  
when they haue al Done they can  
for the appeasing of consciences  
in these pointes, this is the some  
that we yet shulde hope well.

But

repentaunce.

But yet so hope that we muste  
stonde in a mammer yng & doub-  
tynge, whether oure synnes be  
forgeuen. For to beleue *remissio-*  
*nem peccatorum*, that is to be cer-  
teyne of forgeuenes of synnes, as  
oure crede teacheth vs, they couit  
it a presumptiō. Oh abhominati-  
on, and that not only hereat, but  
at all theyr pennaunce as they  
paynte it.

As concerninge Satisfaction  
by theyr *opera indebita*, vnderwe  
worke, that is by suche worke  
as they nede not to doo, but of  
theyr owne voluntarynesse, and  
wylfulnesse (wylfulnesse in dede)  
who seeth not monstrous abho-  
mination, blasphemie, and euen  
open fyghtyng agaynste God.  
For yf Satisfaction can be done  
by man, then Christ died in vaine  
for him that so satisfieth, and so  
raigneth



A Sermon of

reynyneth he in bayn, is he a byt  
shoppe and a Prieste in bayne.

Deu. vi

mat. xxij

Mar. xx

Luke. x.

Goddess lawe requyrezth loue to  
God with all oure harte, soule,  
power, myght, and strenghte, so  
that there is nothyng canne be  
done to Godwarde, whiche is  
not conteined in this commaun-  
demente, nothyng can be done  
ouer, and aboue this.

Againe Christ requireth that  
Joh. xij to manward we should loue one  
another, as he loued vs. Trowe  
that we can do any good thyng  
to oure neyghbourwarde, which  
is not herein comprised.

Yea, let them tell me when  
they do any thyng so in the loue  
of God and theyr neyghboure,  
but that they had nede to crye,  
Mat. vi *Demitte nobis debita nostra.*

Forgiue vs oure sinnes, so farre  
are we of, from satisfieng, doeth  
not

repentaunce.

not Christe saye, when you haue  
done all thinges that I haue com-  
maunded you, say that ye be but  
vnpofitable seruaūtes. But no  
thinge to my worde, sayeth god.  
yes, workes of supererogation,  
superabomination saye they.

Lu. xlv.

Ap. xlv.

De. iiii.

xv.

Whatsoever thinges are true  
sayeth the apostle S. Paul. Phi-  
lip. iiii. whatsoever thinges are  
honeste, whatsoever thinges are  
pure, whatsoever thynges are  
conueniente, whatsoever thin-  
ges are of honest report, yf there  
be any vertue, yf there be anye  
praysse, haue you them in youre  
minde and do them, & the god of  
peace shalbe with you. I weene  
this well looked on, wyll pull vs  
from popish satisfactorie workes  
whiche do deface Christes trea-  
sures and satisfaction.

In

A Sermon of

In heauen and in earth was  
there none founde that coulde  
satisfy gods angre for our sinnes  
or get heauen for man, but only  
þ sonne of God Iesus Christ, the  
Lyon of the tribe of Iuda, who  
by his bloude hath wrought the  
woꝝke of satisfaction, and alone-  
lye is woꝝthy all honour, gloꝝye,  
and prayse, for he hath opened  
the boke with the seuen seales,  
Apoca. v.

Dearely beloued, therfoꝛe ab-  
horre this abhominatiō, euē to  
thinke that there is any other sa-  
tisfaction to Godward for sinne,  
then Christes bloude onely: blas-  
phemye it is, and that horriblye  
to thynke otherwyse.

The bloud of Christ purifieth  
(sayeth S. Iohn) from al sinne,  
and therfoꝛe he is called þ lambe  
Apo. xiiij slayne from the begynninge of  
the



repentaunce.

the world, because there was neuer synne forgiven of God, nor shalbe from the begynninge unto the ende of the worlde, but only thorough Chyistes death, praye the pope & his prelates as please them, with theyr pardons, purgatories, purgations, placebois, trentales, diriges, workes of supererogations, superabominations. &c.

Esay. xliii. I am he sayeth the Lorde, whiche put away thyne offences, and that for mine owne sake, and wyl no more remembre thyne iniquities : putte me in remembraunce ( for we wyl reason together ) & tell me what thou hast for thee, to make thee ryghtuous. Thy fyfth father offended sore. &c. And thus writeth S. Iohn, Vp any man syne we haue an aduocate sayth he i. Joh. 2.  
C. with

A Sermon of

with the father, euē Iesus christ  
the ryghtuous, and he is the pro  
piciation or satisfaction for oure  
synnes: As in the .iiii. chapter, he  
sayeth, that God hath sente hys  
Sonne to be a propiciation or  
meane, for the takynge awaye of  
our synnes, accordynge to that  
whiche Paule wyrteth, Heb. ii.  
where he calleth Christ, a merci  
full and faythful prieste, to purge  
the peoples synnes, so that blind  
bussardes, and peruerse papistes  
they bee, whiche yet wyll prate  
our merits or workes, to satisfy  
for our synnes in part or in whole  
before baptisme or after. For to o  
myt the testimonies I broughte  
out of Iohn and Paule, whiche  
the blinde cannot but see: I pray  
you remember the texte oute of  
Esaie, whych euen now I re  
hearsed, beyng spoken to suche  
as

repentaunce.

as were the people of God, & had ben a long time, but yet were fallen into greuous sinnes after theyr adoption into the number of gods chylde, it is for my owne sake sayth God, that I put away thy sinnes. Wher is your partig of the stake now: if it be for gods owne sake, yf Christ be the propitiation, the recant, except you wyl become ydolaters, making your workes God, and Christe. Saye as Dauid teacheth: not to vs lorde, not to vs, but to thy name be the glorie.

And it is to be noted that God doth cast in their teeth, even the synne of theyr fyrste father, leaste they shoulde thinke that yet perchaunce, for the ryghtuouines and goodnes of theyr good fathers, theyr synnes myghte be the sooner pardoned.

C. ii.

and



A Sermon of

and so god accept theyꝝ woꝝkes.  
Yf they had made satisfaccion foꝝ  
that whiche is done to the con-  
gregation publikely by some no-  
table punishmēt, as in the pꝛima-  
tyue church was vſed to open of  
fenders, sparkles wherof & some  
traces yet remayne, whē ſuch as  
haue ſynned in adulterꝝ go about  
the church with a taper in theyꝝ  
hyꝛtes. Or yf they had made ſa-  
tisfaction foꝝ reſtitution to man-  
ward of ſuche goodes as wrong-  
fully is gotten, & which true pen-  
naunce cannot be without: Or yf  
by ſatisfaction they had mente a  
newe lyfe to make amēdes to  
the congregation thereby, as by  
theyꝝ euyl lyfe they dyd offende  
the congregation, in which ſence  
the apoſtle ſemeth to ſake that  
whiche he wyꝛteth, ii. Coꝝ. vii.  
where tholde interpꝛetoure cal-  
leth

repentance.

Ieth *απελογία* satisfaction, whiche rather signifieth a defence or answeringe agayne: yf I say. they had taken satisfactiō any of these wayes, then they had done well, so that the satisfaction to God had bene left alonely to Christe.

Agayne, yf they had made confession eyther for that whiche is to god pryvately, either for that whiche is to the congregation publikely, either for that which is a free consultation, with some one learned in gods booke, and appoynted therunto as fyrste it was vled, and I wysh were now vled amongst vs, ether for that whiche is a reconciliation one to another, it had ben somethynge: yea if they had made it for sayth, because it is a trewe demonstration of sayth, as in Paul we may se to the Romaynes the. i. and

C. iii.

to

A Sermon of

to the Hebrews, when he calleth  
Christe the captayne of our con-  
fession, that is of our fayth. And  
so confessoris were called in the  
pymitive churche, suche as man-  
fully dyd wytnesse theyr fayth,  
with the parell of theyr lyues: yf  
I saye they hadde taken it thus,  
then hadde they doone ryghte  
well.

And so contricion, yf they had  
leste out theyr subtyll distinction  
betwene it and attricion by this  
worde iust or full, makynge it a  
hartye sorowe for theyr synnes,  
then we woulde neuer haue cry-  
ed oute agaynst them therfore.  
For we say pennaunce hath thre  
partes, contricion, yf you vnder-  
stande it, for a hartye sorrowing  
for synne. Confessyon, yf you vn-  
derstonde it for fayth of free par-  
donne in Goddes mercye by Je-  
sus



repentaunce.

fus Chyiste. And satisfaction yf  
you vnderstande it not to God-  
wardes (for that onely to Chyist  
musste be lefte alone) but to man-  
warde in restitution of goodes,  
wrongefully or fraudulently got-  
ten, of name hindred by our sclau-  
ders, and in newenes of lyfe: al-  
though as I sayde before, and  
anone wyll shewe more playnely  
by gods grace, that this laste is  
no parte of pennaunce in deede,  
but a playne effecte or fruyte of  
true pennaunce.

I mighte here byynge in ex-  
amples of theyr pennaunce, how  
perilous it is to be embraced,  
but lette the example of theyr  
graundesier Judas, serue, in  
whome we see all the partes of  
their pennaunce, as they describe  
it, and yet notwithstanding was

C. iiii.

be

A Sermon of

he Damned. He was soꝝy enough  
as the effect sheweth, he had their  
contricion fully oute of the whi-  
che he confessed his faute saying:  
I haue betrayed innocent bloud  
and therevnto he made satisfacti-  
on, restoznyng the money he had  
receyued. But yet all was but  
lost, he hanged vp hym selfe, hys  
bowelles bursted out, and he re-  
mayneth a chyld of perdition for  
euer. I wold wishe that this ex-  
ample of Judas, in whome you  
see the parts of theyꝝ pennaunce  
contricion, confession, and satisfac-  
tion, woulde moue them to pen-  
naunce, and to Describe it a lytell  
better, makynge hope or trust of  
Gods free mercy a pece thereof,  
or elles with Judas they wyll  
marre all.

Perchaunce these wordes, cō-  
tricion, confession, and Satisfac-  
tion

repentaunce.

etion were vſed as I haue expoſi-  
bed them at the firſt. But in that  
we ſee ſo muche daunger & hurt  
by viſynge them without expoſi-  
tions, either let vs ioyne to them  
open expoſitions alwayes: or el-  
les let vs not vſe them at all, but  
ſaye as I wyte, that pennaunce  
is a hartye ſorrow for our ſinnes,  
a good hope or truſte of pardone  
thorough Chriſte, whiche is not  
without an earneſte purpoſe to  
amende, or a new lyfe. This pen-  
naunce is the thynges whereto  
all the ſcripture calleth vs, this  
pennaunce do I nowe cal you al  
vnto, this muſte be continuallye  
in vs, and not for a lent ſeaſon, as  
we haue thoughte, This muſte  
increaſe dayly more and more in  
vs, withoute this we cannot be  
ſaued.

Searche therfore your harts  
all,



A Sermon of

all, all swearers, blasphemers, lyars, flatterers, baudye or ydle talkers, gasters, bzibers, couetouse, Dronckardes, glottonnes, whozemongers, theues, murthe-  
rers, flaundersers, ydle lyuers, negligente in theyr vocation. &c.  
All suche and al other as lament not theyr synnes, as hope not in Goddes mercy for pardon, as purpose not hartely to amende, to leaue theyr swearinge, Dronkenesse, Whoredome, couetousnesse, ydelnesse, &c. all suche I say shall not, nor cannot entre into Goddes kyngedome, but hell fyre is prepared for them, weeping and gnasching of teethe, wherevnto alas I feare me verye manye will needes goo, in that verye manye wilbe as they haue bene, lette vs euen to the wearynge of oure tounge to  
the

repentaunce.

the stompes, preache and praye  
neuer so mnche to the contrarpe,  
and that euen in the bowelles of  
Jesus Christe, as nowe I besech  
you all, all, all, and euerye mo-  
thers chyld, to repente and la-  
mente youre synne, to truite in  
Gods mercy, and to amend your  
lyues.

Nowe me thinks you are some  
what astonnied, whereby I  
gather that presentlye you de-  
syer this repentaunce, that is,  
this sorowe, good hope, and new-  
nesse of lyfe: the whiche that you  
maye the rather attaine and get  
to youre comfortes, as I haue  
goone aboute to be a meane to  
sturre vp (by Goedes grace) this  
desiae of repētaunce, so throughe  
the same grace of God, wyll I  
go aboute now to shew you, how  
you may haue your desier in this  
behalf.

A Sermon of

behalfe. And fyrste concernynge  
this part, namely sorow for your  
synnes and hartye lamentynge  
of the same.

For this (yf you desier the ha-  
uyng of it) you muste beware  
that you thinke not that of your  
selues, or of your owne free wyll,  
by any meanes you cā get it, you  
may easely deceaue your selues,  
and mocke your selues, thinking  
more of your selues then is seme-  
lye.

Jam. i.

All good thynges, and not pe-  
ces of good thynges, but all good  
thynges (sayeth S. James com-  
meth from God y<sup>e</sup> father of light,  
If therefore pennaunce be good  
(as it is good) then the partes of  
it be good. From God therefore  
do they come, and not of our free  
wyll. It is the Lorde that mo-  
tifieth, that bringeth downe, that  
humbleth



repentaunce.

humbleth sayth the scripture in  
sundrye places. After thou had-  
dest stricken my thigh sayeth Je- Hie. xxi  
remye, I was ashamed. Lo he  
sayth, after thou haddest stricken  
me: and therfore praieth he euen  
the last wordes almost he wri-  
teth: Turne vs lord and we shal  
be turned, the whiche thing Da- Lam. 6.  
uyd doth very often. Wherefore,  
first of all, yf thou wouldest haue  
this parte of pennaunce, as for  
the whole (because it is goddes  
gyft. Acte. xi. ii. Timo. ii. so for Actes. 5  
this parte, go thou vnto God, &  
make some lyttel prayer, as thou  
canst vnto his mercy for the same  
in this or lyke sorte.

Mercifull father of our saui-  
oure Iesus Christe, because I  
haue synned and done wickedly,  
and thoroowe thy goodnes haue  
receaued a desire of repentaunce  
wherto

A Sermon of

whereto this longe sufferaunce  
doth draw my hard heart. I be-  
sech thy mercy in Christ to work  
the same repentaunce in me: & by  
thy spyrtyl power, and grace, to  
humble, mortifye, and teare my  
conscience for my synnes to sal-  
uation, that in thy tyme thou  
mayeste comforte and quyen  
me, thoroughe Jesus Christ thy  
dearly beloued sonne. Amē. Af-  
ter this sort I say, or otherwyse,  
as thou thynkest good, yf thou  
wylte haue this fyrst parte, con-  
tricion, or sorowe for thy synnes,  
do thou begge it of God, thorough  
Christe. And when thou hast  
asked it, as I haue laboured to  
drysue the frome trustynge in  
thy selfe, so now I gooe a-  
bout to moue thee from flat-  
teryng of thy selfe, from slug-  
gishnes

repentaunce.

gyftnes and negligence, to be diligente to vse these meanes followinge.

Unto prayer which I would thou shouldest fyrst vse as thou canst: Secondly, get thee Gods lawe as a glasse to toothe in, for in it, and by it commeth the trewe knowledge of synne, withoute whiche knoweledge there can be no sorowe. For howe can a man sorowe for his synnes, whyche knoweth not his synnes? As when a man is sycke, the fyrste steppe to health, is to knowe his syckenesse, euen so to saluation the fyrste steppe thereto, is to knowe thy dampnation due for thy synnes.

The lawe of God therefore muste be gotten, and well tooted in, that is, we muste looke in it spiritu-



A Sermon of

spirituallie, and not corporallie  
or carnally as the outward word  
or letter doth declare and vtter,  
and so our sauoure teacheth vs  
in the. v. of Math, expoundinge  
the. vi. and. vii. commaundemen  
tes, not onely after the outward  
dede, but also after the hearte,  
makynge there the anger of the  
hart a kynd of murther, lustinge  
after an other mans wyfe, a kind  
of adulterye.

And this is one of the diffe  
rences betwene Gods lawe and  
mannes lawe. That of this  
(mannes lawe I meane) I am  
not condemnable, so longe as I  
obserue outwardely the same.

But Goddes lawe goeth to  
the roote, and to the harte, con  
demnyng me for the inwarde  
mociō, althoughe outwardlye  
I lyue moste holely. As for ex  
ample

of repentance.

ample. Yf I kyll no man, though  
in my heart I hate: mans law cō-  
dempneth me not: but otherwise  
doeth gods law: And why, for it  
seeth the fountayne whence the  
euyl doeth spring, If hatred wer  
taken out of the hearte, loftinesse  
in lookes, Detraction in tongue, &  
murther by hand, could neuer en-  
sue. Yf flusteringe were out of the  
heart, curiositie in countenaunce,  
wantōnes in wordes, the bawdie  
boldnesse, in body would not ap-  
peare. In that therfore this out-  
warde euyl springes out of the  
inward corruption: seynge gods  
lawe also is a lawe of libertie, as  
sayth S. James: And spirituall Jam. ii.  
as sayth S. Paul: Perfectly and Ro. vii.  
spiritually, it is to be vnderstand,  
yf we wyll truelye come to the  
knowledge of our synnes. For of  
this inwarde corruption, reason  
D. i. knoweth

A Sermon

Ro. viij.

knoweth but litle or nothinge: I had not knowe sayth Paul, p lusting (which to reason, & to them which are gyded only by reaso, is thoughte but a triffe) I had not knowen sayth he, this lusting to haue been sinne, yf p law had not sayd *Non concupisces*, thou shalt not lust.

To the knowledg therfore of our sinne (wout which we cannot repent or be sozry for our sinne) let vs secondly gette gods law as a glasse to toote in: & that not only litterally, outwardly, or partely, but also spiritually, inwardlye, & througely: let vs cōsidre the hart & so shall we see the foule spottes we are stayned withal, at least inwardly, wherby we may rather may be moued to harti sorow & sighing For as s. Austen sayth it is a glas which feareth no bodie: but euen loke what a one part so it paintes

De rem  
pore Par  
larico sc  
602.



of repentance.

the oute. In the law we see it is  
a foule spot not to loue the Lord  
our God w<sup>al</sup> (al I say) our heart  
soule, power, might & strength, &  
that continually, In the law it is a  
foule spotte, not onely to make to  
our selues any grauen ymage or  
similitude, to bow therto. &c, but  
also not to frame our selves whol  
ly after the ymage wherto we ar  
made not to bow to it, to worship  
it. In the law we se þ it is a foule  
spot, not only to take gods name  
in vain: but also not earnestli, har  
tely, & euen continually to call vpo  
his name only, to geue thākes vñ  
to him, to beleue, to publishe, & to  
liue his holy word. In gods law  
we se it is a foule spot to our sou  
les, not only to be an opē prophane  
ner of þ sabboth day: but also not to  
rest frō our own words & works  
þ þ lord might both speake & wor

D. ij. ke in vs,

## A Sermon

vs, & by vs: not to heare his holy worde: not to communicate hye Sacramentes, not to geue occasion to others to holynes, by our example in godlye workes & reuerēt esteeming of the ministerie of his worde.

In Gods law we see it a foule spot to our soules not only to be an opē disobeyer of our parents, magistrates, maysters, and such as be in anye auctoritie ouer vs: but also not to honour such, euen in our heartes, not to geue thākes to God for them, not to pray for them to ayde, to helpe, or releue them, to beare with their infirmities. &c. In Gods lawe we see it a foule spotte in our soules not onely to be a manqueller in hatred, malyce, proude lookes, bragges, backbiting, raylinge, or bodely slaughter: but also not to  
loue

of repentaunce.

loue oure neyghbours, yea oure  
enemies, euen in our hartes, and  
to declare þ̄ same in al our iesture  
woꝝdes and woꝝkes. In Gods  
law we see it a foule spot to oure  
soules, not onely to be a whoze-  
monger in lusting in our hartes  
in wanton loking, in vncleane oz  
wanton talking, in actuall doing  
vnhonestly with our neyghboꝝs  
wife, daughter, seruant, &c. but  
also not to be chaste, sobꝛe, tempe-  
rate in heart, lokes, tonge, appa-  
rell, deedes, and to helpe others  
there vnto accoꝝdinglye. &c. In  
Gods law we see it is a foule spot  
to our soules, not onely in hearte  
to couet, in loke, oz woꝝde, to flat-  
ter, lye, colour, &c, in dede to take  
away any thing whiche pertay-  
neth to another: but also in heart  
countenaũce, woꝝd & dede, not to  
kepe, saue, and defend that which

D. iij.

per.



A Sermon

pertayneth to thy neyghbour as  
thou wouldest thine owne.

In Gods law we maye see it a  
foule spot, not only to lie, or beare  
falle witnes agaynst any mā but  
also not to haue as greate care  
ouer thy neyghbours name, as  
ouer thine owne. Sinne in gods  
law it is (we may se) & a foule spot  
not only to consent to euil, lust, or  
carnal desyres, but eue the verye  
natural or carnal lustes & desites  
thē selues, for so I may cal thē na-  
tural it self, beyng now so corrup-  
ted as self loue, & many such like,  
by reason wherof, I trow ther is  
none, that toteth well herein, but  
though he bē blameles to þ world  
& saye to þ shew, yet certaynely  
inwardly, his face is foule atraied  
& so shamefull saucie māgie, pocked  
& skabbed, þ he cānot, but be sorry,  
at the cōtēplaciō ther of: & that so  
much more by how much he cons

of repentaunce.

emueeth to loke in this glas accor-  
dingly. And thus much cōcernig  
the secōd mean to þe stirring bp of  
sorrowe for our sinne; þe next vnto  
praier, we shuld tote in gods law  
spiritually: þe which toting yf we  
ble to praier (as I said) let vs not  
doubt, but at þe lēgth, gods spirit  
wil worke, as now to such as be-  
leue, (for to þe vnbeleuers al is in  
bayn: Their eyes ar starke blind  
they can see nothing) to suche as  
beleue (I say) I trust somthing is  
done euē already. But yf nether  
by praier nor by toting in Gods  
law spiritually, as yet thy harde  
vnbeleuing hart fealeth no sorrow  
nor lamēting for thy sinne: Third-  
ly loke vpon þe tagge tied to gods  
law, for as to māns lawes, there is  
a tagge tied, þe is a penaltie. So  
is there to Goddes lawe a tagge  
tyed, that is a penaltie: and that  
no small one, but suche a greate

A Sermon

great one, as cā not, but make vs  
to cast our currish rayles betwen  
our legges, yf we beleue it, for all  
is in bayne, yf we be saythles not  
to beleue, besoze we feele.

Gal. iii.

This targe is Gods maledictiō  
or curse, *maledictus omnis* (sayth  
it) *qui nō permanet in omnibus que*  
*scripta sunt in libro legis ut faciat*  
*eam*, Loe, accursed (saith he) is al  
no acception, al sayth God which  
continueth not, in al thinges (for  
he that is guiltie of one is guiltie of  
the whole sayeth S. James) In  
all thinges therefore, (sayeth the  
holy ghost) which are witten in  
the booke of the lawe to do them;  
he sayeth not to heare them, to  
talke of them, to dispute of them,  
but to doe them.

Who is he now that doth these?  
*Rara avis*, fewe such byrdes, yea  
none



of repentance.

none at all. For all are gone oute  
of the way, though not out ward  
lye by word or dede, yet inward  
ly at the least, by defaulte & wan-  
tinge of that which is requyred:  
so that a chyld of one nightes  
age is not pure, but (by reason of  
byrth sinne) in daunger of Gods  
malediction. Much more the we  
which halas haue dronken in ini-  
quitie as it were water, as Job Job. xv.  
sayeth: but yet halas we quake  
not. Tell me now good brother  
why do you so lightly consyder  
Gods curse, that for your synes  
past you are so careles as though  
you had made a couenaunt with  
death and damnatio as the wic-  
ked dyd in Elyes time: what is  
Gods curse. At the popes curse  
with boke, bell, & candle, oh howe  
trembled we, which harde it but  
onely, though the same was not  
Direc=

A Sermon

Directed vnto vs, but vnto o-  
thers. but to this Goddes curse,  
which is incôparably, more fell, &  
importable, & is directed, yea hã-  
ging ouer vs al, by reason of our  
sinnes, halas how careles ar we:  
Apoc. iii. Oh faythles hard harts. Oh Je-  
zabels gesses, rocked and layd a  
sleepe in her bed, Oh wicked wret-  
ches, whiche being come into the  
depe of sinne do cõtēpne the same,  
Oh sorowles sinners & shameles  
shrinkyng harlots, Is not the an-  
ger of a kinge death: and is þ an-  
ger of the king of al kinges a mat-  
ter to be so lightlȳ regarded, as  
we doe regard it, which (for our  
sinnes) are so recheles þ we flug  
& slepe it oute: As waxe melteth  
away at the heate of þ fyre (saith  
Dauid) so do the wicked perishe,  
at the face or countenaunce of the  
LORD: Vñ dearly beloued his face  
be so terrible, and intollerable for

of repentance.

sinners, & y<sup>e</sup> wicked: What trouble  
we his hand is. At the face of a  
pearing of gods anger, the earth  
trembleth: but we earth, earth,  
yea stones, yron, flintes, treble no  
thinge at al: yf we wil not treble  
in hearinge, wo vnto vs for then  
shal we be crashted a peces in fee-  
linge: yf a lyon roze the beastes  
quake, but we are worse the bea-  
stes, which quake nothing at the  
rozing of the lion, I meane y<sup>e</sup> lord  
of hostes. And why: because the  
curse of God, hardenes of heart,  
Threno. iiii, is already fallē vpon  
vs, or els we could not but lamēt  
& treble for our synnes, yf not for  
the shame and foulenes thereof:  
yet at the least for the maledictio  
and curse of God, which hāgeth  
ouer vs for our synnes.

Lozde be mercyfull vnto vs  
for thy Christes sake, and spare  
vs



A Sermon

vs in thyne anger, remembre thy mercy towarde vs. Amen.

And thus much for the thynde thing to the mouing of vs to sorrow for oure synnes (that is for y<sup>e</sup> tagge tied to Gods law, I mean for the malediction and curse of God.

But yf our heartes be so hard that thow these we yet fele not hartly sorrow for our synnes: Let vs fourthlye set before vs examples past, and present, old & new: that therby the holy spirite may be effectual to worke in his time, this worke of sorrowing for oure sinne.

Loke vpon Gods anger for synne in Adam and Eue: For eating a pece of an apple. Were not thei the dearest creatures of god cast oute of Paradyse: were not they subiect to mortallitie, traueil labour

of repentance.

labour. & was not the earth ac-  
cursed for theyr sinnes. Doe not  
we all, men in laboure, women in  
travelling wth chylde, and all in  
death, mortalitie, & miserie, even  
in thys lyfe feele the same. And  
was god so angry for theyr sinne  
and he being the same God, wyl  
he save nothing to vs for oures,  
halas muche more horrible then  
the eating once of one pece of an  
apple.

In the tyme of Noe and Lot, Gen. vi.  
God Destroyed the whole world Gen. xix  
with water, & the cities of So-  
doma and Gomorra, Seboim &  
Adamah with fyre and brimston  
from heauen, for theyr synnes:  
Namely for theyr whoredomes,  
pyde, idlenes, unmercifulnes to  
the poore, tyrannie. &c. In which  
wrath of God even the very ba-  
bes, byrdes, foules, fishes, herbes  
trees

A Sermon

trees, and grasse perished. And  
thinke we that nothings wylbe  
spokē to vs, muche worse & more  
abominable thē they: for al we  
may see yf they wil y the whores,  
dōs, pride, vnmmercifulnes, tiran-  
nie. &c, of England far passeth in  
this age, any age y euer was be-  
fore. **Gen. xix** Lots wife loking back was  
turned into a salt stone, & wil our  
loking back agayne, yea our run-  
ning back agayne to our wicked-  
nes do vs not hurt: yf we were  
not alredy more blind thē bettels  
we would blush. Pharaos his  
heart was hardened so y no my-  
racle could conuert him: yf oures  
were any thing losse, we woulde  
begin to sobbe.

**Josue &  
Caleb.** Of syxe hundredeth thousande  
men, alonely but twayne entred  
into the land of promyse, because  
they had tē times synned against  
the



of repentance.

the Lord, as he him selfe sayeth.  
Num. 14. And trow we that god  
wil not sweare in his wrath, that  
we shal neuer entre into his rest,  
which haue sinned so manye ten  
times as we hane toes & fingers,  
yea heares of our heades & bea-  
des I fere me, & yet we passe not.

The man that sware, Leu. 24  
and he that gathered stickes on  
the Saboth day, Num. 15. were  
stoned to death: but we thynke  
our swearing is no synne, our bib-  
bing, rioting, yea, whoze hunting  
on the Saboth day, pleaseeth god  
or els we woulde somethinge a-  
mende our maners.

Helias negligence in correc-<sup>1. reg. 10</sup>  
ting his sones, nipped his neck in  
two: But oures which pāper bp  
oure children lyke puppets; wyl  
putte vs to no plounge.

Helias sones for disobeying  
theyr

A Sermon

theyr fathers monicion brought  
ouer them Gods vengeaunce, and  
wyl our stubbernes do nothing.

10. Reg. 1. 21. Saule his malice to Dauid, A-  
1. 21. chabs displeasure agaynste Na-  
both, brought theyr bloud to the  
4. kin. 21. grounde for Dogges to eate, yea  
4. kin. 10. their children were hanged by a  
flayne for this geare, but we con-  
tinue in malice, enuie, & murther,  
as though we were able to wage  
warre wyth the Lord.

2. kin. 11. Dauids adultrie with Beth-  
11. 11. sabe was bysytred on the chylde  
11. 11. bozne, on Dauids daughter, des-  
11. 11. fyled by her brother, and on hys  
11. 11. chyliden one slaying another, on  
11. 11. hys wyues desyled by hys owne  
11. 11. sonne, on him selfe dysuened out of  
11. 11. hys realme in hys olde age, and  
11. 11. otherwise also, although he most  
11. 11. hartely repēted his sinne: but we  
11. 11. are moze dere vnto god thē Da-  
uid

repentance.

uid, whiche yet was a man after  
gods owne hart, oz els we could  
not but tremble, and begynne to  
repent.

The riche glottonnes gaye Lu. xvi.  
paunche fyllynge, what vild it  
brought hym to hel, and haue we  
a plackarde that God wyll do no  
thyng to vs.

Achams subtyll theft prouoked Josu. vii.  
Gods anger agaynst all Israell:  
and our subteltie, yea open extor  
cion is so fyne and politike, that  
God cannot espye it.

Giezi his couetousnes brou- liii. re. b  
ghte it not the leprosy vpon him,  
and on all hys sede. Judas also Act. i.  
hanged hym selfe: But the co  
uetousnes of Englande is of  
an other cloothe and coulloure.  
well, yf it were so, the same rap  
ler wyll cutte it accordynge  
lye.

E.i.

Ana.



A Sermon of

Act. 5.

Anania and Saphira by ly<sup>n</sup>ge, lynked to them sodayne death: but oures nowe prou<sup>n</sup>geth oure lyfe the longer, to laste in eternall death.

Da. xij

The false wytnesses of the twoo Judges against Susanna, lighte on their owne pates, and so wyll ours do at length.

But what go I about to a<sup>n</sup>uouche aunciente exammples, where daylye experience doeth teach. The sweat the other year, the stormes the winter folowing wyll vs to way them in the same ballaunces.

The hangynge, and kyllynge of men them selues, whiche are alas to ryfe in all places, requier vs to register them in the same rolles.

At the least in Chylidzen, infants, and such like, which yet  
call

repentaunce.

can not bitter synne by worde or dede, we see Goddes anger agaynste Synne, in punysshynge them by syckenes, death, myshappe or otherwysse so playnely that we cannot but grone and groud agayne, in that we a lytell moze haue gulshed oute thys geare gorgeously in worde and dede.

And here with me a litel loke on gods anger, yet so freshe, that we cannot but smell it, although we stop our noses neuer so much I praye God we smel it not moze freshe hereafter. I meane it forsoth (for I know you loke for it) in our dere late souereigne lord the kyngs maieste. You al know he was but a chylde in yeares: defyled he was not with notorious offences. Defiled w<sup>th</sup> he nape rather adorne w<sup>th</sup> so many goodly gyftes.

E. ii.

A Sermon of

and wonderfull qualities as neuer pynce was from the begynnyng of y<sup>e</sup> world. Shuld I speak of his wysedome: of his rypenes in iudgement: of his learning: of his Godly zeale, heroical heart, fatherly care for his commons, nozcelly sollicitude for religion: & naye so manye thinges are to be spoken in commendatio of gods excedyng graces in this childe, that as Salust wyrteth of Charage I had rather speak nothing then to lytel, in y<sup>e</sup> to much is to litle. This gift God gaue vnto vs Englyshmen, befoze all nations vnder the sonne, and that of his excedynge loue towarde vs. But alas and wela waye for our vntthankefulnes sake, for our synnes sake, for our carnalitie, and p<sup>r</sup>ophan liuing, gods anger hath touched not only y<sup>e</sup> body, but also  
the



repentaunce.

the mynde of our king, by a long  
sycknes, and at length hath take  
hym awaye by Death, Death, cru-  
ell Death, fearful Death, Death. &c

Oh if Gods iudgement be be-  
gon on him, which as he was the  
chiefest, so I thinke the holiest, &  
godliest in y<sup>e</sup> realme of England, psalm.  
xxxv.  
alas what wyl it be on vs, whose  
synnes are ouergrowne so oure  
heades, that they are climed vp  
into heauen.

I pray you my good b<sup>r</sup>ethzen  
know that gods anger for oure  
sinnes towardes vs cannot but  
be great, yea to fel, in that we se it  
was so great, that our good king  
coulde not beare it. What folo-  
wed to Jewry after the death of  
Josias: God saue England, and  
geue vs repētaunce, my hart wil  
not suffer me to tary lōger here-  
in. I trow this wyl th<sup>r</sup>uste oute  
E. iii. some

A Sermon of

some teares of repentaunce.

Yf therfore to praier for gods  
feare, the tootyng in gods glas  
and the tagge thereto, wyll not  
burste open thy blockyssh hearte,  
yet I trowe the tossinge to and  
fro, of these examples, and spe-  
cially of our late kynge, and this  
troublesome tyme, wyll tomble  
some teares oute of thyne hart,  
yf thou shyl praye for Gods spi-  
rite accordynglye. For who arte  
thou (thynke alwayes with thy  
selfe) that G O D shoulde spare  
thee, more then they, whose ex-  
amples thou hast harde & what  
frendes haste thou & were not of  
these, Kynge, Prophetes, Apo-  
stles, Learned, and comen of  
holpe stockes & I Deceave my  
selfe, thynke thou with thy selfe,  
yf I beleue G O D, beyng the  
same G O D that he was, wyll  
spare

repentaunce.

spare me, whose wyckednesse  
is no lesse, but muche more then  
some of theyrs: he hateth synne  
nowe, as muche as euer he  
dydde: the longer he sparethe,  
the greater vengeance wyll  
fall. The deeper he draweth his  
bowe, the sooner wyll the shafte  
peare.

But yf yet thy harte be so  
hardened, that all thys geare  
wyll not moue thee: Suerlye  
thou arte in a verye euyl estate,  
and remedy now knowe I none.  
What sayde I none? knowe I  
none: yes, yet there is one which  
is sure by as they saye, to serue  
yf anye thyng will serue. you  
loke to knowe what this is.

Forsooth the passion and death  
of Iesus **CHRISTE**. You  
knowe the cause whye Chriute  
E.iiii. became



A Sermon of

become man, and suffered as he suffered, was the synnes of hye people that he myght saue them from the same. Consider y<sup>e</sup> greatnes of the soore. I meane sinne, by the greatenes of the Surgion, and of the salue. Who was the Surgion? no Aungell, no saint, no Archaugel, no power no creature in heuē, nor in earth, but onely he by whom al thinges were made, all thinges are ruled also, euen Gods owne Dearlyng, and onely beloued Sonne, becominge man.

Oh what a great thinge is this that coulde not be doone by the aungels, archaungels, potestates, powers, or all the creatures of God, without his owne Sonne, who yet muste nedes be thrust out of heauen, as a man woulde saye,

repentaunce.

saye, to take oure nature and become man: Here haue ye the sur-  
gion, greate was the cure that  
this mightye Lorde toke in  
hande.

Nowe, what was the salu-  
forloth dere geare, and of many  
compositions. I cannot recite al,  
but rather must leaue it to your  
hartye considerations. Thzee &  
thyrtye yeaeres was he curynge  
oure soze: he sought it earnestly,  
by fastinge, watchinge, pray-  
inge. &c.

The same nyghte he was be-  
trayed, I read how busy he was  
about a plaister in the garden,  
when he lying flat on y<sup>e</sup> grounde  
prayenge with teares, and that  
of bloud not a fewe, but so manye  
as dydde flowe downe on the  
grounde agayne, cryinge on  
this sozte: Father sayth he, yf it

mat. xxv  
Lu. xxii

E. v.

eb

A Sermon of

be possible, lette this cuppe departe frome me, that is, yf it be possible els mankyndes synnes canne be taken awaye, graunte that it maye be so. Thou hardest Moyses cryinge for the ydolaters: Thou hardest Lot for the zoarites: Samuell, Dauid, and manye other for the Israelites, and deare father, I onelye am thyne owne sonne, as thou hast sayde, in whome thou arte well pleased, wylte thou not heare me? I haue by the space of thre and thyrty yeares done alwayes thy wyll, I haue so humbled my selfe that I woulde become an abiecte amongeste men to obeye thee: Therefore deare father yf it be possible graunt my request, saue mankynde nowe wythoute any further labour, Salues, or plaisters



repentaunce.

playsters. But yet (sayth he) not  
as I wyl, but as thou wylte.

But syr what harde he: tho-  
ughe he sweate bloude and wa-  
ter in makynge his playster for  
oure soze of synne, yet it framed  
not: twyle he cryed withoute  
comforte: yea, thoughe to com-  
fort hym, **G D** sente an **An-  
gell**, we yet knowe that thys  
**Playster** was not alowed for suf-  
ficiente, vntyll herevnto **Chyste**  
**Iesus** was betrayed, forsaken of  
all hys **Discyples**, forsworne of  
his Dearelye beloued, bounde  
lyke a thefe, belyed on, buffeted,  
whipped, skourged, crowned  
with thornes, derided, crucified,  
racked, nayled, hanged vppe be-  
twene twoo theues, cursed and  
rayled vppon, mocked in mys-  
erye, and hadde geuen vppe the  
ghoste,

A Sermon of

ghoste then bowed downe the  
heade of Chryste, that is **GOD**  
the father, whyche is the heade  
of Chryste, i. Corinth. xi. then a-  
lowed he the playster to be suffi-  
cient and good for the healyng  
of our soze, which is synne. Now  
wolde God abyde our breath, be-  
cause the styncke, that is dampna-  
tion or gyltynesse was taken a-  
waye, by the swete sauour of the  
breath of this lambe, thus offe-  
red once for all.

So that here Dearelye belo-  
ued, we as in a glasse, maye se to  
the broosynge of oure blockyssh  
harde hartes, Goddes greate  
iudgement and anger agaynst  
synne : The Lorde of Lordes,  
the kynge of kynges, the bright-  
nes of Goddes glozve, the sonne  
of **GOD**, the Dearelyng of  
hys father, in whome he is well  
pleased

repentaunce.

pleased, hangeth betwene twoo  
theues, cryinge for thee and me,  
and for vs all, My God, my god, psalm.  
xxij.  
why haste thou forsaken me?

Oh harde heartes that we haue  
whiche make tuttes for synne.  
looke on thys toote in the verry  
harte of Chyste, pearced wyth  
a speare, wherein thou mayeste  
see and reade Goddes horrible  
anger for sinne: woo to thy hard  
harte that pearced it.

And thus muche for the fyrste  
parte of repentaunce, I meane  
for the meanes of workynge  
contricion. fyrste vse prayer, the  
looke on **G O D D E S** lawe,  
thyrde, se hys curse, fourthlye,  
sette exampples of his anger:  
and laste of all, sette before thee,  
the death of Chyste, frome this  
and prayer cease not, tyll thou  
feelee some hartye sorowe for thy  
synne



A Sermon of

Sinne. The whiche when thou fealeste, then labour for the other parte, that is fayth on this sorte.

As fyrste in contrition I willed thee not to truste to thy free wyll for thattaininge of it, so do I wyll thee in this. Fayth is so farre frome the reache of mannes free wyll : that to reasonne it is playne folyshnes. Therefore thou muste fyrste go to **G O D**, whose gyfte it is : thou muste I saye, gette thee to the father of mercye, whose woork he it is, John the syrth, that as he hathe brought y<sup>e</sup> Downe by contricion, and humbled thee, so he woulde geue the fayth, rayse thee vppe, Collossians. ii, and exalte thee. On this manner therefore, with the Apostles, and the poore man in the Gospell that cryed, **Lorde encrease**

repentaunce.

encrease oure fayeth , Lorde  
helpe my vnbeleife , praye thou  
and saye.

O mercyfull G O D , and  
deare father of oure Lorde and  
saupoure Iesus Chzist, in whom  
as thou arte well pleased , so hast  
thou commaunded vs to heare  
hym, forasmuche as he often bid-  
deth vs, to aske of thee, and ther  
to promyseth that thou wylte  
heare vs, and graunte vs that  
whyche in hys name we shall  
aske of thee: Loe gracious fa-  
ther I am bolde to begge of thy  
mercye thoroughe thy Sonne  
Iesus Chziste , one sparckle of  
true fayth and certayne perswa-  
sion of thy goodnes, and loue to-  
wardes me in Chziste , where  
throughe I beynge assured  
of the pardonne of all my sinnes,  
by the mercyes of Chziste thy  
sonne,

A Sermon of

Sonne, maye be thankfull to thee, loue thee, and serue thee, in holynes and rightuousnes al the Dayes of my lyfe.

On this sorte I saye, oz other wyse, as God shall moue thee, praye thou fyrste of all, and looke for thy request at **GODDES** hande withoute any doubtynge, though he forthwith thou feeleste not the same: for often tymes we haue thynges of **GOD** geuen vs, longe before we feele them as we woulde do. Nowe vnto thys prayer ble thou these meanes folowynge.

After prayer for fayth, which I woulde shoulde be firste: Secondlye because the same spryngeth oute of the hearynge, not of Masses, Mattens, Cannons, counceils Doctours, Decrees, but out of the hearing of gods word:

Get



of repentaunce.

Get the gods word, but not that part whiche serueth specialle to contricion, that is the lawe, but the other part which serueth specially to consolacion, and certayn perswasio of gods loue towards the, that is the Gospel or publication of Gods mercy in Christ, I meane the free promyses.

But here thou must knowe, & there is two kyndes of promyses one which are properly of & law, another which are properly of the Gospell.

In the promyses of the lawe, we may in dede behold Goddes mercy, but so that it hāgeth ouer the condicion of our worthynes, as yf thou loue the Lord with all thy hearte. &c, thou shalt synde mercy.

This kynd of promyses though it declare vnto vs Goddes loue,  
I. i. which

A Sermon

which promiseth wher he nedeth not, yet vnto him that feleth not Christe, whiche is the ende of the law, they are so farre from cōfortinge, that vtterly with the law, they brynge manne to greate Dispayre, so greatly we are corrupt: for none so loueth **G D** as he oughte to Doe. From these therfore get the to the other promyses of the Gospel in which we may see suche plentie and franke liberalite of Gods goodnes, that we can not, but be muche comforted, though we haue very depely synned.

For these promyses of the gospel doe not hange on the condition of oure worthynesse as the promyses of the law do: but they depende and hange on Goddes trueth, that as **G D** is true, so they can not, but be perfourmed

of repentaunce.

to al the which lay holde on them  
by faith, I had almost sayd which  
call them not away by vnbelefe.

Marke in them therfore two  
thinges, nameli, that as wel they  
are free promyses, without anye  
condictō of our woorthines, as al-  
so that they are vniuersal, offred  
to al, (all I saye) which are not so  
stubborne as to kepe styll theyr  
handes, whereby they should re-  
ceauē this almesse in theyr bos-  
omes by vnbeliefe: As concerning  
infantes and childzen you know  
I now speake not, but cōcerning  
such as be of yeres of discrecion.

And now you loke that I shuld  
geue you a tast of these promyses  
whiche are both free and vniuer-  
sal, excepting none but suche, as  
excepte them selues: Well you  
shall haue one or two for a saye.

I. ii.

In



A Sermon

In the thynde of John sayeth  
our Sauour: so God the Father  
loued the world, that he woulde  
geue his dearling, his owne only  
sonne, that all that beleue in hym  
should not perish, but haue euer-  
lasting lyfe. Lo syr, he sayeth not  
that some might haue lyfe: but al  
sayth he, And what all: all þe loue  
him wyth all theyr heartes: all þe  
haue lyued a godly lyfe: naye, all  
þe beleue in him, all thoughe thou  
hast liued a most wicked and hor-  
rible lyfe, yf now we thou beleue in  
him, thou shalte be saued. Is not  
this swete geare?

Agayne sayth Christ. Mat. xi  
come vnto me all you that labor,  
and are laden, and I wyll refresh  
you. Let vs a little loke on thys  
letter: come vnto me. Who shuld  
come Lord: Priestes, Holy men,  
Monkes, Freres: Pea coblers,  
tinkers

of repentaunce.

tinkers, whores, theues, murthe-  
rers also, yf they lamente theyr  
sinnes. Come vnto me sayth he,  
all ye that labour and are laden,  
that is, which are afrayd for your  
sinnes: And what wylte thou doe  
Lorde: and I wyl refresh you  
sayth he.

Oh what a thinge is this: and  
I wyl refresh you: wote you  
who speake thys: he that neuer  
tolde lye, he is the trueth, there  
was neuer gyle founde in hys  
mouth: and now wyl he be vntru  
to the good brother, whiche arte  
sorie for thy greuous sinnes: no  
forsoth: Heauen and earth shall  
passe and perishe, but his woorde  
shall neuer fayle. Pet. ii.

Sainct Paule sayth, i. Tim. ii  
God would haue all men saued:  
to he excepteth none. And to Ti-  
tus. ii, the grace of God bringeth  
F. iiij. salua-

A Sermon

saluacion to all mē. As frō Adam  
all haue receyued sinne to damp-  
nation: so by Christ al haue grace  
offred to saluacion, yf they reiect  
not the same, I speake not now  
of infantēs I saye: nor I nede not  
to enter into the matter of pre-  
destinacion, In preathing of re-  
pentance, I would gather wher  
I could with Christ.

Ezec. 3.

As surely as I lyue sayth god  
I wyll not the death of a synner.  
Arte thou a synner: yea. Lo god  
sweareth he wyll not thy death,  
howe canste thou now perishe.  
Consyder wyth thy selfe what  
prolyte shouldest thou haue to  
beleue this to be true to others,  
yf not to thy selfe also. Sathan  
doeth so: Rather consyder wyth  
Peter, that the promyse of salua-  
cion pertayneth not only to them  
which



of repentaunce.

whiche are nye, that is, to suche Actus. 8  
as are fallen a lyttle: but also to  
all whome the **L O R D E** hath  
called, be they neuer so farre of.

Loe nowe by me the **L o r d e** cal-  
leth thee thou manne, thou wo-  
man, that art very farre of. The  
promyse therfore pertayneth to  
thee, nedes muste thou be saued,  
excepte thou wyth Sathan say,  
**G O D** is false: and yet yf thou 1. tim. 4.  
do so, **G O D** is faythful, and can  
not denye him selfe: as thou shalt  
feelee by hys plages in hell, for so  
dishonoringe God to thinke that  
he is not true.

Wyll he be founde false now:  
the matter hangeth not on thy  
worthynesse, but it hangeth on  
Gods truth. Clap hold on it, and  
I warrante thee, Chyste is  
the propiciation of oure synnes,

**f. iij.**      yea

A Sermon

yea for the synnes of the whole  
world Beleue this man, I know  
Lu. xviij. thou beleuest it: saye therfore in  
Mar. ix. thy hearte styl, *Domine adauge*  
*mihi fidē*, lord increase my fayth  
Lord help my vnbelefe. Blessed  
John. xi are they which see not (by reason  
this geare) but yet beleue. Hope  
man past all hope, as Abrahā dyd  
Roma. iiii.

And thus muche for a taste of  
these promyses which are euerye  
where, not only in the new testa-  
ment, but also in the olde. Reade  
the last ende of Leviticum. xxi.  
The Prophete Esay from the. xl  
Chapt. in the. xxx. sayth he, God  
farrieth loking for thee, to shewe  
the mercy, reade the. ij. Regum.  
xxiii. Psalm. xxxiii. Joel. ij. &c.

Howe beit, yf thys geare wyll  
not serue, yf yet thou sealeste no  
fayth, no certayne perswasion of  
Gods

of repentance.

Gods loue: then vnto praier, and diligent consyderinge of the free and vniuersall promyses of the Gospell.

Thyrdely set befoze the, those benefites, which god hath to fore geuen thee, and presently geueth thee. Consyder how he hath made the a manne, or a woman, whiche myghte haue made the a tode, a dogge And why did he this: verely because he loued the: & trowest thou that yf he loued the, whē thou wast not, to make the such a one, as he most graciouflye hath made y, wil he not troweste thou now loue the, beinge his handye worke: Doeth he hate any thinge that he made: is there vnableness with him: Doth he loue for a day and so fare wel: no forsooth, he loueth to the ende, his mercye endureth for euer. Say, therfore with  
Job

Joh. xiiij  
psa. 87



A Sermon

**Job,** *Operi manuum tuarum porri-*  
*ge dexteram* to the woozke of thy  
hand, put thy helping hand.

Agayne hath he not made the  
a Christian man or woman, wher  
yf he woulde, he mighte haue  
made thee a Turke or Paynim:  
This thou knoweste he dydde of  
loue. And doest thou thinke his  
loue is lessened yf thou lamente  
thy synne & is hys hande shor-  
tened for helpinge thee. Can a wo-  
manne forgette the chylde of her  
wombe & and thoughe she should  
doe it, yet wyl not I forgette the  
sayeth the Lorde.

He hath geuen thee limmes,  
to see, heare, go. &c, He hath geue  
thee wytte, reason, discretion, &c.  
He hath longe spared thee, and  
borne wyth thee, when thou ne-  
uer purposedst to repent, & now  
thou repenting, wyl he not geue  
thee

of repentance.

thee mercy: wherefore doeth he  
geue the to lyue at this presente,  
to heare me to speake this, and  
me to speake this: but of loue to  
vs all. Oh therefore let vs praye  
him that he would adde to thys,  
that we mighte beleue these loue  
tokens, that he loueth vs, and in  
deede he wyll doe it. Lorde open  
our eyes, in thy gyftes to see thy  
gracious goodnesse. Amen.

But to tarrye in this I wyll  
not: euery man let him consyder  
Gods benefytes, paste, and pre-  
sente, publyke and priuate, spiri-  
tuall and corporall, to the confir-  
minge of hys fayth concerninge  
the promyses of the Gospel, for  
the pardone of his synnes. I  
wyll nowe go to shewe you a  
fourth meane to confirme youre  
fayth of thys geare, euen by ex-  
amples.

Of

A Sermon

Of these there are in the scriptures very many, as also Daylye experience doth diuersly teache the same, yf we were diligente to obserue thynges accordynglye, wherefore I wyll be more bryefe herein, hauing respecte to tyme, which itealeth fast awaye.

Gen. iii. Adam in Paradyse transgressed greuouly as the paynful punishment, which we alas yet doe feele, proueth, yf nothinge else. Though by reason of his synne he displeased God, sore and ran awaye from God, for he woulde haue hyd him selfe, yea he would haue made God the causer of his synne, in that he gaue hym such a mate, so farre was he fro askinge mercy yet all this notwithstanding, GOD turned hye ferece wrath, nether vpo him, nor Eve, which also requyred not mercye, but



of repentaunce.

but vpon the serpente Sathan:  
Promysing vnto them a seide Je-  
sus Chryste, by whom they at the  
lenght shoulde be delyuered: In  
token whereof, though they wer  
caste oute of Paradyse, for theyr  
nurture, to serue in sorow, which  
woulde not serue in ioye, yet he  
made the apparell to couer theyr  
bodieg, a visibie sacramente and  
tokē of his inuisyble loue & grace,  
concerning theyr soules.

Yf God was so merciful to A-  
dam, whych so soze brake hys cō-  
maundemēt, and rather blamed  
God, then asked mercy, troweste  
thou oh man, that he wyll not be  
merciful to the, whiche blameste  
thy selfe and desyrest pardon.

To Cayn he offered mercy, yf Gen. 4. 9.  
he woulde haue asked it: What  
haste thou done sayeth God: the  
voyce of thy brothers bloude  
cryeth

A Sermon

cryeth vnto me, out of the earth:  
Oh mercyfull Lord (Guld Cayn  
haue sayd) I cōfesse it. But halas  
he dyd not so: And therfore sayd  
God. Now, that is, in that thou  
despyrest not mercy, now I say: be  
thou accursed. &c. Lo to the re-  
probate he offred mercy, and wil  
he denye it thee whiche arte hys  
chylde.

Gene. ix Noah dyd not he synne and  
was drōke: Good Lot also both

Gen. xix in Sodome dissembled a lpytle  
wyth the Angels, prolonginge  
the tyme, & out of Sodom he fell

Gene. 38 very foule: as did Judas, and the  
xxxv. Patriarches, agaynst Joseph,  
but yet I wene they found mercy.

Num. xi Moyses, Myriam, Aaron,  
though they combled a lpytle, yet  
receaued they mercye: yea the  
people in the wyldernesse often  
synned & displeased God so that  
he

of repentance.

he was purposed to haue destroy  
ed them: let me alone sayth he to **Exod. 32**  
Moyles, that I maye destroye  
them, but Moyles dyd not lette  
hym alone, for he prayed styll for  
them, and therefore God spared  
them. Yf the people were spared  
throughe Moyles prayer, they  
not praying with hym, but rather  
worshipping theyr golden calfe,  
eatinge, drynkinge, and makinge  
ioly good cheare: why shouldeste  
thou doubt, whether God wyll  
be mercyfull to thee: hauninge as  
in dede thou hast, one muche bet-  
ter then Moyles to pray for thee  
and with thee, euen Iesus Christ **Ro. viij**  
who sitteth on the right hand of  
his father and prayeth for vs, be- **Hebr. ij.**  
ing no lesse faithfull in his fathers  
house the church the moles was  
in the Synagoge. Dauid y good **q. Re. 21.**  
Kynge, had a foule foyle, when he  
committed



A Sermon

committed whoredom, with hys  
faythful seruauntes wyfe Beth-  
sabe, where vnto he added also a  
mischeuous murder, causing her  
husband hys most faythfull sou-  
diour Urye to be slayne with an  
honest company of his most vali-  
ant me of warre, and that with  
the swearde of the vncircumcisi-  
sed. In this hys synne thoughe  
a great whyle he laye a slepe ( as  
many do now a dayes, god geue  
them wyne waking ) thinking  
that by hys sacrifices he offered,  
all was well, God was content:  
yet at length when the Prophet  
by a parable had opened the poke  
and brought hym in remembraunce  
of his owne synne in such sorte, &  
he gaue iudgement agaynst hym  
self, the quaked he, his sacrifices  
hadde no more taken awaye his  
sinnes, then our syr Johns tren-  
tals.

repentaunce.

talles, and waggyng of his fyngers ouer the heades of suche as lye a slepe in the y<sup>r</sup> synnes, out of the whiche when they are awaked, they wyl well se, it is nether masse, nor mattens, blessing, nor crossyng wyl serue: then (I say) he cryed out sayinge, *peccavi domino*, I haue synned sayeth he agaynst my Lorde, and good god whiche hath doone so muche for me, I caused in dede Mye to be kyllied, I haue synned, I haue sinned, what shall I dooe: I haue synned and am worthe of eternall dampnatio. But what sayth God by his Prophete: *Dominus* (sayth he) *transtulit peccatum tuum non morieris*, the Lorde hath taken awaye thy synnes, thou shalt not dye. Oh good God, he sayd but *peccavi*, I haue synned, but  
G. i. yet

A Sermon of

yet from his harte, and not from  
the lyppes onelye, as Pharao &  
Saul dyd, and incontinentelye  
he heareth: Thou shalt not dye:  
the Lorde hath taken away thy  
synnes, or rather hath layde  
them vpon an other, yea transla-  
ted them vppon the backe of his  
sonne Iesus Christe, who bare  
them, and not onelye them, but  
thyne and myne also, yf that we  
wyl nowe crye, but from oure  
hartes, *peccauimus*, we haue sin-  
ned good Lorde, we haue done  
wickedlye, enter not into iudge-  
ment with vs, but be merciful vn-  
to vs after thy great mercy, and  
accor dyng to y<sup>e</sup> multitude of thy  
compassions, do away our iniqui-  
ties. &c. For in dede God is not  
the god of Dauid only, *Idem deus*  
*Rom. x.* *omnium*, he is the God of all: So  
that *Quicumq;* *inuocauerit nomen*  
*domini*



repentaunce.

*domini salus erit* He or she whoso  
euer they be that call vppon the  
name of the lord, shalbe saued: In  
confyrmation whereof, this histo  
rye is wrytten, as are also the o  
ther, I haue recited, and manye  
mo whiche I myghte recyte.

As of Manasses þe wicked kunge,  
whiche slewe Eloy the prophet,  
and wrought verye muche wic  
kednesse, yet the Lorde shewed  
mercye vpon hym, beyng in pre  
son, as his praier doth teach vs.

Nabugodonosar, though he for a Dan. iij  
time he bare gods anger, yet at þe  
length he founde mercy. The ci  
tie of Ninine also founde fauour Jona. iij  
with God, as did manye other,  
whiche I wil omit for tymes sake  
and wil bringe forth one or twoo  
out of the new testamēt, that we  
maye se God, the same God in þe  
new testament he was in tholde.

G. ii.

I might

A Sermon of

I myght tell you of manye yf  
I shoulde speake of þe Lunatike,  
such as were possessed w<sup>th</sup> deuyls,  
lame, blinde, domme, Deaf, lepers  
&c. but tyme wyll not suffice me,  
one oz two therfoze shall serue.  
Mary Magdalene hadde seuen  
deuylles, but yet they were caste  
oute of hyr, and of all others, she  
was the fyrst that Christ appea-  
red vnto after his resurrection.  
Thomas would not beleue chri-  
stes resurrection though manye  
tolde hym whiche had scene and  
felte hym, by reason whereof a  
man myght haue thoughte, that  
his synnes woulde haue cast him  
awaye: except I shulde see & fele  
(sayeth he) I wyl not beleue. Ah  
wylfull Thomas: I wyl not  
sayeth he, but Christe appeared  
vnto hym, and woulde not leese  
hym, as he will not do thee good

Joh. xx.

repentaunce.

brother, yf that with Thomas  
thou wylte kepe companie with Joh. xx.  
the disciples as Thomas dydde.  
Peter his falle was vgglye, he ac-  
cursed hym selfe if euer he knewe <sup>mat xxv</sup>  
Christe, and that for feare of a <sup>Lu. xxiii</sup>  
gyllie, and this not once, but euen  
thre dyuers tymes, and that in  
the hearynge of Christe his mai-  
ster, but yet the thyrde time christ  
loked backe, and cast on hym his  
eye of grace, so that he went out  
and wept bitterly: and after chri-  
stes resurrection not only dydde  
the aungels wyll the women to  
tell Peter that Christ was risen  
but Christ hym self appeared vn-  
to hym seuerallye: suche a good  
Lorde is he.

The theefe hangynge on the  
crosse, sayde but thus: Lord whē  
thou comest into thy kyngedome  
remembze me, and what answer  
G. iii. had



A Sermon of

had he. This daye sayth Chyſte  
Lu. xxiij Walte thou be with me in para-  
dyce. What a comfort is this, in  
that he is now the ſame Chyſte,  
to thee, and me, and vs all, yf we  
wyl runne vnto him: For he is  
Heb. xij the ſame Chyſt to daye & to mo-  
rowe, vntyll he come to iudge-  
ment. Then in dede, he wyl be in-  
exorable, but now he is moore  
ready to geue then thou to aſke,  
yf thou crye he heareth thee, yea  
before thou crye. Crye therfore,  
Pla. xxx be bolde man, he is not parciall,  
call ſayth he, and I wyl heare  
thee. Aſke, and thou ſhalte haue,  
Mat. viij ſeke and thou ſhalt fynd, though  
not at the fyrſt, yet at the length,  
yf he tarry a whyle, it is but to  
trye thee. *Nam veniens ueniet,  
et non tardabit.* He is commynge  
Heb. x and wyl not be longe.

Thus haue you, iiii. meanes,  
which

repentaunce.

whiche you must vse to thattay-  
ning of sayth, or certaine perswa-  
sion of gods mercy to wards you,  
whiche is the second part of pen-  
naunce: namey, prayer, the fre &  
vniuersall promises of Goddes  
grace, the recordation of the be-  
neites of god past and presente,  
the exāples of gods mercy, whi-  
che although they myght suffice,  
yet wyl I put one moo to them,  
whiche alonelye of it selfe is full  
sufficiente, I meane the death of  
the sonne of God Iesus Chryste,  
which yf thou set before the eyes  
of thy mynd it wyl confyrme thy  
plackarde, for it is the great seale  
of Englande, as they saye, yea of  
all the worlde, for the confyrma-  
tion of all patentes and perpe-  
tuities of the euerlastynge lyfe,  
toherunto we are all called.

Yf I thoughte these whyche  
I haue

A Sermon of

I haue befoze recited, were not  
sufficient to confyrme your faith  
of gods loue towardes suche as  
do repent, I woulde tarry lon-  
ger herein: But because both I  
haue bene longe, and also I trust  
you haue some exercyse of con-  
science in this daylye (or els you  
are to blame) I wyl but touche  
and go. Consider with youre sel-  
ues, what we are, misers, wret-  
ches, and enemies to God: Con-  
sider what God is, euen he whi-  
che hath al power, maicste, might  
gloze, ryches, &c. perfectlye of  
hymselfe, and needeth nothyng,  
but hath all thinges: Consider  
what Christ is: Concernyng his  
godhead, coequall w his father,  
euen he by whō al thynges were  
made are ruled & gouerned: Con-  
cerninge his manhode, the only  
dearlyng of his father, in whom  
is



repentance.

is all his ioye. Nowe syz what a loue is this, that this God, whiche neadeth nothyng, wold geue wholly his owne selte to thee his ennemy, wreakyng his wraath vpon hym selfe, in this his sonne, as a man maye saye, to spare the, to saue thee, to wynn thee, to bye thee, to haue thee, to enioye thee for euer.

Because thy synne had sepe-  
rated the from hym, to the ende  
þy myghteste come estones into  
his company agayne, and therein  
remayne, he hym selfe became as  
a man wolde saye, a synner, or ra-  
ther synne it self, euen a maledic-  
tion or a curse: that we synners,  
we accursed by his sinne, that by  
his oblation or offeringe for our  
synnes, by hys curse, might be de-  
lyuered from synne, from maledi-  
ction. For by synne, he destroyed  
synne.

A Sermon of

synne, killinge Death, sathan, and  
synne, by the y<sup>e</sup> owne weapong,  
and that for thee & me (man) if we  
cast it not away by vnbeleif.

Oh wonderful loue of God: who  
euer harde of suche a loue: The  
father of heauen for vs his enne-  
mies, to geue his owne Deare  
sonne Iesus Christ, and that not  
onely to be our brother, to dwell  
amonge vs, but also to the death  
of the crosse for vs: Oh wonder-  
ful loue of Christ to vs all: that was  
contēt and wylling to work this  
feate for vs: Was there any loue  
lyke to this loue?

Rom n.

God in dede hathe commen-  
ded his charitie and loue to vs  
herein, that when we were very  
ennemyes vnto hym, he woulde  
geue his own sonne for vs: That  
we beyng men, might become as  
you would saye gods, God wold  
become man: That we being moꝝ

repentaunce.

tall, might become immortal, the  
immortal God wold become mor-  
tal man: That we earthlye wret-  
ches might be sitizens of heauen,  
the Lorde of heauen woulde be-  
come as a man wolde say earth-  
lye, that we beyng accursed,  
myght be blessed, God woulde be  
accursed: That we by our father  
Adam, beyng brought oute of pa-  
radice, into the puddel of al pain,  
myght be redemed, and brought  
into paradyce agayne, god wold  
be our father, and an Adam ther-  
vnto: That we hauyng nothing,  
might haue all thinges, God ha-  
uynge all thinges, woulde haue  
nothyng. That we being vessels  
and slaues to al, euen to sathan y<sup>e</sup>  
fend, myght be lordes of all, and  
of Sathan, the lorde of al wold  
become a bassall and a slaue to vs  
all, and in daunger of Sathan:  
Oh loue incomprehensible, who



A Sermon of

can otherwyle thinke nowe, but  
yf the gracious good Lorde dis-  
dayned not to geue his owne  
Sonne, his own hartes ioye for  
vs his very ennemies, tofore we  
thought to begge any such thing  
at his hands, ye tofore we were:  
who I say, can thinke otherwise,  
but that with him he wil geue vs  
all good thynges:

Yf when we hated hym, and  
fledde awaye from hym, he sente  
his sonne to seke vs, who canne  
thynke otherwyle, thē y now we  
louynge hym, and lamentynge  
because we loue him no more, but  
that he wyll for euer loue vs .

He that geueth the more to his  
ennemys, wyll not he geue the  
lesse trowe you to his frendes.  
God hath giuen his owne sonne,  
then whiche thinge, nothinge is  
greater to vs his enemies, and  
we

repentaunce.

we nowe beyng become his fren  
des, wyl he denye vs fayth, and  
pardone of oure synnes, whiche  
thoughe they be greate, yet in  
comparisone, nothyng at all.

Christ Iesus, woulde geue hys  
owne selfe for vs, when we wyl-  
led it not, and wil he nowe denye  
vs fayth yf we wyl it.

This wyl is his earnest that he  
hath geuen vs, truely to loke in  
dede, for the thyng wylled: And Phil. 2.  
loke thou for it in deede, for as he  
hath geuen thee to wyl, so wyl  
he geue thee to do.

Iesus Christ gaue his lyfe for  
oure euylles, and by his deathe  
delyuered vs: Oh, then in that  
he lyueth nowe, and cannot dye,  
wyl he forsake vs? His hearte  
bloude was not to deere for vs,  
when we asked it not: what can  
then be nowe to deere for vs, as-  
kyng

A Sermon of

kyng it: is he a chaungelyng: is  
he mutable as man is: can he re-  
pent hym of his gyftes: Did he  
not foresee our failes: payde not  
he therfore the pryce: Because  
he sawe we shulde fail sore, ther-  
fore wolde he suffer sore. Yea if  
his sufferynge hadde not bene  
enoughe, he would yet once more  
come agayne. **G O D** the father  
I am sure, yf the deathe of hye  
sonne incarnate wold not serue,  
woulde him selfe and the holpe  
ghost also become incarnate, and  
dye for vs. This death of Christ  
therfore loke on, as y<sup>e</sup> very plege  
of Gods loue towards the, who-  
soeuer thou art, howe deepe soe-  
uer thou hast sinned: See Gods  
handes are nayled, they can not  
stryke thee, his feete also, he can-  
not runne from thee, his armes  
are wide open to embrace the, his  
heade



repentaunce.

heade hanges down to kysse the,  
his very harte is open, so that  
therein see, roote, looke, spie, pepe  
and thou walte se nothyng ther-  
in but loue, loue, loue, loue to the,  
hide thee therefore, lay thy head  
there with the Euangeliste.  
John. xlii,

This is the clyfte of the rocke  
wherein Helias stode, this is the  
pillow of downe, for al aking hea-  
des, Anoint thy head w this oile  
let this oymnt enbaulme thy  
heade, and washe thy face: Carry  
thou here, and cock sure thou art  
I warrant thee: Say w Paule,  
what can separate me fro the loue  
of god: can death, can pouertye,  
syckenesse, hunger, or any myse-  
ry periwade the now, that God  
loueth the not: Nay nothyng ca  
separate the fro the loue wher w  
god hath loued y in christ Iesus:

iiij. re. xlii

Ro. viij

in

A Sermon of

whom he loueth, he loueth to the ende. John. xiii. So that now, where aboundaunce of sinne, hath ben in thee, the more is the aboundaunce of grace. But to what ende: forsooth that as sinne hath raygned to death as thou seest, to the kylling of Goddes sonne, so now grace must raigne to life to the honouring of gods sonne, who is now alyue, and cannot dye any more.

So that they which by fayth fele this cannot any more dye to God but to synne, whert o they are dead and buried with christ. As Christ therfore lyueth, so do they, and that to God, to ryghtuousnes and holynes. The lyfe which they lyue is *in fide filij dei*, in the fayth of the sonne of God, whereby you see that now I am slipt into that which I made the  
thynde

of repentance.

thys parte of penaunce, namely newnes of lyfe, which I could not so haue Done, yf that it were a parte of it selfe in deede, as it is an effect, a freewyt, of the seconde parte that is of sayth or truste in Gods mercy.

For he that beleueth, that is, is certaynly perswaded synne to be such a thing that it is the cause of al miserie, and of it self so greatly angreth God, that in heauen nor in earth nothinge coulde appease his wroth save alonely the death & precious bloudsheddinge of the sonne of God, in whome is al the delight and pleasure of the father: He I say that is perswaded thus of sinne: the same cannot but in hearte abhorre and quake to doe or saye, yea to thinke any thing willingly which Gods law teachet him to be sinne. Agayne

D. l.

be



A Sermon

he that beleueth, that is, is certainly perswaded Gods loue to be so much towards him, & wher through synne he was losse, and made a fyre brand of hel: the eternal father of mercy, which is the omnisufficient God, & nedeth nothing of vs, or of any thinge & we can do: to delyuer vs out of hell, & to bring vs into heauē, dyd sende euē his owne most dere sonne out of his bosome, out of heauen, into hell as a man would say, to bring vs as I sayd frō thence, into his owne bosome & mercy, we be yng his very enemies: He I say that is thus perswaded of gods loue towards him, & of the price of his redemption, by the dere blood of the lābe immaculate Iesus Christ: the same mā cannot but loue god agayn, & of loue do that, & hartely desire to do better & which might please God, Crow you that such

of repentaunce.

a one knowig this geare by faith  
wil willingly walter & wallow in  
his woful wifes, plesure & fanti-  
sies. Wil suche a one as knoweth  
by faith chust Iesus to haue geue  
his blond, to wash him fro his sin-  
nes, play the fow to walter in his  
puddell off plthe sinne & vyce a-  
gayn: Nay rather the he wyl be  
defiled agayn, by wilfull sinning,  
he wil wash oftē the fete of his af-  
fectiōs, watching ouer y vice styl  
sticking in him, which as a spring  
cōtinually sendeth out poyson y-  
nough to Drown & defile him, did  
not the swete water of Chrestes  
passiō in gods sight wash it, and  
his bloude satisfie the rigoure of  
Gods iustice due for the same.

This bloud of chrest shed for our  
sinnes, is to dere in the sighte of  
him, that beleueth that he wil ab-  
horre in his hart to stampe it, and

H. ii. treade

A Sermon

treade it vnder his feete.

He knoweth nowe by his belefe that it is to muche that he therto he hath set to little by it, & is ashamed therof. Therfore the resydue of hys lyfe he purposeth to take better heede to him selfe then to fore he dyd. For because he seeth by his fayth the greuousnes of Gods anger, the foulenes of synne, the greatnesse of Gods mercye, and of Christes loue towards him, He wyll nowe be headie, to praye God to geue him his grace accordingly: that as w<sup>th</sup> his eyes, tonge, handes, feete. &c. He hath displeased God doyng his owne wyl, euen so now, with the same eyes, tonge, eares, handes, feete. &c. He maye displease his owne selfe, and do Gods wil. Willinglye wyll he nowe do that which mighte renewe the death  
of the



of repentaunce.

of the sonne of God: He knoweth  
he hath to much sinne vnwilling  
ly in hym, so that there to he wyl  
not adde wylling offences.

This willing and witting of-  
fending, and sinning, whosoever  
doeth flatter him selfe therein,  
doth euidently demonstrate and  
shewe that he neuer yet in dede  
tasted of Chyiste truelye. He  
was neuer truely perswaded, or  
beleued how foule a thinge synne  
is, how greuous a thinge Gods  
anger is, howe ioyfull and preci-  
ous a thinge Gods mercy in chyist  
is, howe exceding broad, wyde,  
highe and depe Chyistes loue is.  
Perchaunce he can wyte, prate,  
talke, and preache of thys geare,  
but yet he in hart by fayth, neuer  
felte this geare. For dyd he once  
feele this geare in dede, the wold  
he be so sarre from continuing in

H. iij. sinne

A Sermon

treade it vnder his feete.

He knoweth now by his belefe that it is to muche that he therto he hath set to little by it, & is ashamed therof. Therfore the resydue of hys lyfe he purposeth to take better heede to him selfe then to fore he dyd. For berause he seeth by his fayth the greuousnes of Gods anger, the fouleneſſe of synne, the greatnesſe of Gods mercye, and of Chrystes loue towardeſ him, He wyll now be headie, to praye God to geue him his grace accordingly: that as w<sup>th</sup> his eyes, tonge, handes, feete. &c. He hath displeased God doyng his owne wyl, euen ſo now, with the ſame eyes, tonge, eares, handes, feete. &c. He maye displeaſe his owne ſelfe, and do Gods wil. Willinglye wyll he now do that which mighte renewe the death  
of the

of repentaunce.

of the sonne of God: He knoweth  
he hath to much sinne vnwilling  
ly in hym, so that there to he wyl  
not adde wylling offences.

This willing and witting of  
fending, and sinning, whosoever  
doeth flatter him selfe therein,  
doth euidently demonstrate and  
shewe that he neuer yet in dede  
tasted of Christe truelye. He  
was neuer truely perswaded, or  
beleued how foule a thinge synne  
is, how greuous a thinge Gods  
anger is, howe ioyfull and preci  
ous a thing Gods mercy in christ  
is, howe exceding broade, wyde,  
highe and depe Christes loue is.  
Perchaunce he can wyte, prate,  
talke, and preache of thys geare,  
but yet he in hart by fayth, neuer  
felte this geare. For dyd he once  
feeke this geare in dede, the wold  
he be so sarre from continuing in  
H. iij, sinne



A Sermon

synne willingly & wittingly, that  
wholy & hartely, he wold geue o-  
uer him self to þ which is cōtrari,  
I meane to a new lyfe, reuewing  
his youth, euē as the Eagle doth.  
Psalm. cii.

For as we being in þ seruitude  
of sinne demonstrate our seruice  
by geuing ouer our mēbres to þ  
obeyinge of synne frō iniquitie to  
iniquitie: euē so we be ynge made  
free from sinne by fayth in Iesus  
Christ & endewed with gods spi-  
rite, a spirit of libertie. ii. Cor. iii,  
must nedes demōstrate this fre-  
dō & libertie by geuing ouer oure  
mēbres to thobediēce of þ spirite  
by þ which we are led & gyded frō  
vertue to vertue, & al kind of ho-  
lynnes. As thunbeleuers declare  
their vnbeliefe by þ working of þ  
euil spirit in thē. Eph. ii, outward-  
ly the frutes of the fleshe. Gal. v  
Euen

of repentance.

¶ Euen so the beleuers Declare  
theyr fayth by the workinge of  
gods good spirit in the outward  
ly the frutes of the spirit. For as  
the deuyl is not deade in those  
whiche are bys but worketh styll  
to theyr dampnacion: so is not  
God dead in them whiche be his,  
but worketh styll to their salua-  
ciō: the which working is not the  
cause of y one or thother being in  
any, but only a demonstracion, a  
signe, a fruit of the same, as y aple  
is not the cause of y aple tree, but  
a fruite of it. Thus then you see  
brieffely that newnes of life is not  
in dede a parte of penaunce but a  
fruit of it, a demonstracion of the  
iustifying fayth, a sygne of gods  
good spirite possessing the heart  
of the penitent: As the old lyfe is  
a fruyte of impenitencie, a demō-  
straciō of a lippe, fayth or vnbelief  
D. iiii. a signe

A Sermon

A signe of Sathans spirit possessing the heart of the impenitent, which al those be that be not penitent. For mean I knowe none; he that is not penitent, that same is impenitent, he that is not governed by Gods spirite, the same is governed by Sathans spirit. For all that be Christes are governed with the spirite of Christ, Rom. viii, which spirite hath her fruites, Gala. v. All other that be not Christes are the deuyls. He that gathereth not with Christe, scattereth abroade.

Therefore dearely beloued I beseeche you to cōsider this geare and deceaue not your selues. If you be not Christes, then pertain you to the deuyl, of which thinge the fruites of the fleſhe doeth assure you, as whooredom, adultry, vncleanes, wantonnes, ydolatri, witch



of repentance.

witchcraft, enuie, strife, contencion, wꝛathe, sedicion, murther, drunkenes, glottonie, blasphemy, slouthfulnes, ydlenes, bawdy talking, sclaunderinge. &c. If these apples growe oute of the apple trees of your hearts, surely, surely the deuyl is at Inne with you: you are his byꝛdes, whom, when he hath wel fed you, he wyl broch you and eate you, chaw you, and champ you, world without ende in eternall wo and miserie. But I am otherwyle perswaded of you al: I trust you be al Chꝛistes Iesus his people and childꝛe, yea bꝛethꝛen by sayth.

As ye see your sinnes in Gods lawe and tremble syghe, sorow, & sob for the same, euen so you see his great mercies in his Gospell and free promises, and therefore are glad, merrie, and ioyefull for  
that

A Sermon

that you are accepted into Gods  
fauour, haue your sinnes pardoned,  
¶ **2. Cor. i.** and are endued w<sup>th</sup> y<sup>e</sup> good spirit  
of God, euē the seale & signe ma-  
nuel of your electiō in Chryste be-  
fore the beginning of the world.

The which spirite, for that he  
is the spirit of life geuē to you, to  
worke in you, with you, & by you  
¶ **1. thes. iij** here in this lyfe, sanctificaciō and  
holynes where vnto you are cal-  
¶ **1. Petr.** led, that ye might be holy euen as  
your heavenly father is hoipe: I  
¶ **2. Tim.** beseeche you all by admonicion &  
warninge of you that you wolde  
stirre vp the gyftes of God geuē  
to you generalli & particulerli to  
y<sup>e</sup> edifying of hys Church, that is  
I praye you that you would not  
¶ **Eph. iij** moleste the good spyryt of God  
by rebelling agaynste it, when it  
prouoketh and calleth you to go  
on forwarde, that he which is  
holy

of repentance.

holy, myght yet be more holy, he Apo. xxiij  
whiche is righteous myghte be  
more righteous. As the euyl spi-  
rite moueth and stirreth vp the  
fylthy, to be yet more fylthy, the  
couetous, to be more couetous,  
the wicked to be more wicked.

Declare you now your repen-  
taunce by workes of repentaunce  
bring forth frutes, and worthye  
fruytes, lette youre sorowning for  
your euyls demonstrate it selfe,  
by departinge frō the euyls you  
haue vled, let your certayntie of  
pardon of your sinnes throughe  
Christe and youre ioye in hym be  
demonstrated by pursuing of the  
good thinges which gods word  
teacheth you : you are now in  
Christ Iesus gods workemāship Ephes. ii  
to do good workes, whiche God  
bath prepared for you to walk in Titus. ii  
For the grace of God y bringeth  
saluacion



## A Sermon

saluacion vnto al men hath appeared, & teacheth vs that we should denie vngodlines, and worldye lustes, and that we should liue soberlye, righteouslye and godly in this present worlde, lookinge for that blessed hope, & glorious appearing of the mighty God, and of oure Sauour Iesus Christe, which gaue him self for vs, to redeme vs from al vnrighteousnes and to purge vs a peculier people vnto him self, feruently geue vnto good workes. Titus. ii.

Agayne Titus. iij, for we our selues also were in times past vnwyle, disobediente, deceaued, in danger to lustes, and to dyuers maners of voluptuousnes, liuing in maliciousnes and enuie, full of hate, hating one another. But after that the kyndnes and loue of God our Sauour, to manward appeared

of repentaunce.

appeared, not by þe dedes of righteousness which we wrought, but of his mercye he saued vs, by the fountayn of the new byrth, and with the reuening of the holy gost which he shed on vs abundantly thowow Iesus Christ our Sauioure, that we once iustified by his grace, should be heires of eternal lyfe through hope. This is a true saying: but I wyl make an ende, for I am to tedious.

Dearely beloued repent your synnes, that is be sorre, for that which is past, beleue in gods mercy for pardon, how depely soeuer you haue synned, & both purpose and earnestly pursue a newe lyfe, bringing forth worthy and true fruytes of repentaunce.

As you haue geuen ouer your members, from synne to sinne, to serue the deuyll: your tongues to  
swear

A Sermon

Swear, to lye, to flatter, to skolde  
to iest, to skoffe, to baudy talke, to  
bayne iangeling, to boasting. &c.  
Y our hādes to picking, groping,  
idlenes, fighting, &c, your fete to  
skipping, going to euil, to daūsing  
&c. your eares to heare fables,  
lyes, vanities, & euil thinges. &c.  
So now geue ouer your mēbres  
to godlines, your tong to speake  
your eares to heare, your eyes  
to see, your mouthes to talke, your  
handes to woorke, your feete  
to go about such thinges, as may  
make to Gods glozie, sobrietie of  
lyfe, & loue to your brethē, & that  
Dayly more & more Diligently: for  
in a stay to stand you cānot, ether  
better or worlse you are to daye  
then you were yesterdaye.

But better I trust you be & wil  
be yf you marke wel my theme, &  
is Repent you, & which thinge that  
you wold



of repentaunce.

would do, as before I haue humbly  
besought you: euē so now yet once  
more I do agayn beseech you, & y<sup>e</sup>  
for the tender mercies of God in  
Christ Iesus our lord, Repēt you  
repēt you, for the kingdō of heauē  
that is, a kingdom ful of al riches,  
pleasures, myrth, beautie, swete-  
nes, & eternal felicitie is at hand.  
The eye hath not sene the lyke, y<sup>e</sup>  
eare hath not hearde the like, the  
heart of mā cannot conceaue the  
treasures & pleasures of this king  
dō, which now is at hand, to such  
as repent, y<sup>e</sup> is to such as are sorry  
for their sinnes, beleue gods mer  
cy through christ, & earnestly pur  
pose to lead a new life: the god of  
mercy through Christ his sonne,  
graūt vs his holy spirit & worke  
in our hearts this sorrow, sayth, &  
new life which through his grace  
I haue spoken of, both now & for  
euer. A M E N.

i. cor. ii.  
ela, lxxij

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les Church yearde, at the signe  
of the Rose, By John Wright.



most blessed lord & ever only father, we  
acknowledge & confess before thy majesty  
that we are dull to conceive, weak to re-  
member, slow to believe, & slow to practise  
thy most pleasant instructions, fearful to  
mynst, & gracious comfort of thy heavenly  
word we are slow, we humbly beseege thee  
to be present with us & bless us & make us  
wise of thy holy word powerful & profitable  
unto us. O lord enlighten our mynde that we may  
understand, open our heare that we may believe, & give  
strength to our memories that we may endore & lay  
up thy word, thy thyngs & thy heavenly  
in our hearts to keep us from synning  
against thee. And to kepe by thy correction

of our nature we think our god to be  
inconsistently, yet we pray thee so to  
sanctifie & sweeten thy spirit unto us by  
thy holy spirit that we may find  
more comfort therein, than in any worldly  
or bodily enjoyment whatsoever. And we pray  
O Lord O God, that thy true love & some  
delight may make us perfect in all  
ways, & careful to wisdom thy time  
& constant in following all thy duties  
to thy daily increase of faith & a good  
conscience to thy glory & O Lord  
thy name O Lord & Father Jesus Christ  
to whom we pray & thy holy spirit be  
given all honour & glory for ever. Amen

An other.

almighty god & most merciful father in  
Jesus Christ O Lord as thou hast playfully  
set before us O our most estate in thy clear  
glass of thy heavenly word. so we  
beseech thee to open O eyes to see it and



deare o' hearte to feele it by the inward  
workinge of the holy spirit. for we o'bed  
and most lawfull & vile creatures inly  
tainted w<sup>th</sup> the rebellion of o' first parent  
conveyed in synne, bondslaves to Eate  
necessarily, & yett willingly bringe down  
lyste & conuynge ymmortal synne against  
the maiesty: wherefore we desyre myght in  
to endure all myseries in this lyf & after  
this lyf to be tormented in hell for euill.  
But blessed be thy name o' lord o' god who  
w<sup>th</sup> thy grace haue no power in us, no not forme  
as we desire or endeavour to gett out of this  
wofull estate. East made us see & foole in  
what case we were & provided a most speedy  
remedy for us, euen thy deere & only begotten  
sonne, whome thou East freely offered vnto us  
not only kyndling in us a desyre to enjoy him  
but enabling us by a true & libery faith to  
lay hold vpon him & to be partakers of  
all his benefitt, to the saluacion of o'  
soules. And now o' lord, that it hath  
pleased thee by faith to ioyne us to

the same Jesus Christ, & by the spirit  
to make us members of his body: we  
humbly beseege thee by the same spirit  
to remove us daily according to thy  
own pleasure. weake in o<sup>r</sup> estate a daily  
increase of true faith & repentance; in o<sup>r</sup>  
lusts a solace & comfortable remedy. &  
lord enable us in some good measure to  
walk worthy of all thy merits & to be  
thee who hast created & chosen us & by  
the same who hast redeemed us fro death  
& made us heirs of glory; & the  
blessed spirit who dwelleth continually  
sanctifie & keep us in true faith, fear, &  
zeal in true holiness & in chastity  
all the days of o<sup>r</sup> life. Finally bring us  
thy infinite goodness & merit to an end  
appointed into excellent & sole means  
for the daily increase of thy graces  
in us & for the confirming & quickning  
of us in a christian conversation. we  
humbly beseege thee to grant all these

god meaneþ þunto us, & to contynue þe þin  
amongest us, geþing us grace to þe  
þe þin purely constantly & zealously, to y  
glorie of þe name, to þe & fitt of our  
brotheren & salbaron of o þonle, þe  
to þis crist: to wosome no þe o þe  
& þe þe gylt, be geþen all þe  
glory for ever. Amen.

4. as namely þe þe þe of þe word,  
þe administration of þe þe, no þe  
þe þe lost as þe þe þe  
þe of þe þe þe.

5. eternall & most myghty god, no þe  
þe ma<sup>th</sup> y<sup>e</sup> þe þe & mynd no þe  
þe þe no þe þe þe to confirm and  
þe o þe almighty in þe þe at þe  
þe þe, that no may so defend þe  
þe mayest þe þe, þe obstinate  
þe of þe þe may be reformed, þe  
may be strengthened, & no all may be  
in þe crist, þe no þe no make o þe  
to wosome no þe & þe þe gylt & þe  
þe, to all þe & glory. Amen.



